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THE
FIRST SIX BOOKS
OF THE
ILIAD OF HOMER,

literally translated into

ENGLISH PROSE,

WITH COPIOUS

Explanatory Notes,

AND A

PRELIMINARY DISSERTATION ON HIS LIFE AND WRITINGS.

BY

A MEMBER OF THE UNIVERSITY.

*Is ego sum, qui Homero tantum tribuo, quantum hominem verecundum et
literarum amantem, ei, qui tot ætatum præscriptione princeps ingeniorum,
bonarum omnium artium et doctrinarum Seminarium, humanæ denique sapi-
entiæ apex audiat, tribuere fas est.*

M. CASAUBON.

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P R E F A C E.


IN offering the following work to the Public, we feel it our humble conviction that no apology will be required by those that are in any degree concerned,—either in imparting to others, or in acquiring for themselves, a knowledge of the ancient and venerable language of Greece,—whilst a tedious prolixity of prefatory observations would be altogether needless and superfluous. Suffice it to say, that our sole and exclusive object has been *utility*, and our aim in the translation has been to give as correct and literal a version as the idiomatic constructions of the Greek and English languages can bear. The necessary consequence of this design was the total exclusion of the beauties and ornaments of Homer's style; but in sacrificing *the elegance*, we hope that *the simplicity* of his poetical diction has been in some measure preserved,—nay, we would almost venture to affirm that *the sublimity* of the Iliad is not entirely lost in the following pages.

With regard to our Preliminary Dissertation,—we cannot but be apprehensive lest our admiration of Homer and of the Sages of antiquity in general, may appear to have prejudiced us too much in their favour, and to have inclined us to attribute excellencies to them which they never possessed. The tide of our admiration was indeed strong and vehement,—but we have not advanced a single conjecture that is not founded upon sufficient data, nor drawn a single conclusion that is not borne out by the concurrent testimonies of ancient history. A full discussion of the scientific and the Theological knowledge of early ages would require far deeper and more extensive researches than the narrow bounds of a preliminary essay would allow.

As for the merit of the whole work,—we have only to say that we have attentively done our part; the rest is confided to the scrutiny of impartial criticism. Our object was not to write for *fame*, but merely to benefit the less forward sons of Alma Mater, and to hold out our feeble aid for the encouragement of the young, but aspiring members of the vast republic of literature. If our labours shall prove in any degree successful, we shall rest perfectly satisfied, and covet no

other applause than the simple attestation of a self-approving conscience,—that our design originated from motives of doing good, and that the result has entailed at least no injuries upon Society.

TRINITY COLLEGE, CAMBRIDGE,
October 20, 1828.



ERRATA.

- Diss. p. xi. l. 7, *their* for *this*.
 B. I. v. 222, dele *the*.
 Note, v. 202, *moneo* for *moveo*.
 Note, v. 606, *bellore* for *bellare*.
 B. II. v. 708, *leaders* for *a leader*.
 B. III. v. 150, wanted *were*.
 Note, v. 124, *both is* for *both are*.
 B. V. v. 463, wanted *the*.
 v. 473, *would* for *wouldst*.
 Note, v. 215. *Thamysis* for *Thamyris*.
 Note, v. 487, ἀχῖσι for ἀψῖσι.
 B. VI. v. 54. wanted *a*.
 Note, v. 275, *compound* for *compounded*.

A

PRELIMINARY DISSERTATION.

SECTION I.

CONTAINING A BRIEF ACCOUNT

OF THE

LIFE AND WRITINGS OF HOMER.

WHEN a reflecting and philosophic mind takes a general survey of the wide and diversified scenery of literature,—when it contemplates every branch of intellectual investigation, and beholds with wonder and delight the flourishing aspect of science in the present times,—a more interesting topic of consideration can scarcely engage its attention, than to trace in all their varieties of forms—in all their ramifications and expansions, the beauteous orders of mental vegetation that bloom around, and to follow their progress with a retrospective view along the verdant annals of history, till the prospect dies at last, beyond the towering hills of fabulous obscurity, and imagination alone wings her adventurous flight into the enchanting scenes of fiction. In this bright panorama of splendid visions, surely no part bespangles with greater beauties—no region smiles with more delightful attractions than the flowery vale of Poesy;—this is the emblem of the paradise of bliss, the peculiar province of fancy,—where the virgins of har-

mony delight to rove, and the Zephyr's gale wafts on its genial wing, the warbling voice of angels. Methinks I see the shades of sainted bards attuning their melodies to the harp of joy,—yes! methinks I perceive the immortal Young, the seraphic Milton, with an innumerable assembly, mingling their loud acclamations, and weaving their garlands to the British Muse,—the venerable Goronwy Owain, Taliesin, and Aneurin, with the legions of the Cambrian bands, reposing by the streams of immortality, and chanting forth, in cherubic strains, the praises of their country's glory;—whilst the martial Maro veils our feeble sight from the piercing lustre of the Ionian Bard, till he gently leads us up the rising sublimities of poetic flights, and enables us gradually to gaze upon that Orb, whose splendour envelopes the world with a celestial halo, and whose rays have continued for a period of nearly three thousand years, to spread their encircling influence wider and wider over the remotest habitations of man,—and will continue to attract the admiration of generations yet unborn, till the wonders of time are swallowed up in eternity, and till the breath of terrestrial music shall die away in the deluge of angelic song, that carols amid the ecstasies of the fields of bliss!

This great luminary of poetic fame was an Asiatic Greek, a native of Smyrna. His mother's name was Crytheïs, who, having been found illegally with child, was banished in consequence, by her uncle, from Cumæ; and after a short time, being unexpectedly taken in labour on the banks of the river *Meles*, in the neighbourhood of Smyrna, she gave birth to the father of poetry, who, from that circumstance, was called *Melesigenes*. Herodotus¹ says, that

1. Lib. ii. c. 53. Ἡσιοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσιοῖσι ἐτεσὶ δοκεῖ μὲν πρεσβυτέρους γενεσθαι, καὶ οὐ πλεοῖσι.

Hesiod and Homer, whom he makes cotemporaries, lived no more than 400 years before his time; so that by his account they flourished about 845 years before the Christian era. But the ancient author of his life,¹ ascribed to Herodotus, says, that Homer was born 622 years before the expedition of Xerxes into Greece; and if so, he must have been born in the year 1102, before Christ. The Parian Marbles place Hesiod in the Archonship of Megacles, or in the year 936 before Christ; and Homer is placed 29 years later, in the year 907, before the Christian era. Aristophanes² makes Hesiod older than Homer by the order of the poets whom he mentions. According to Philochorus³ and Tatian,⁴ Homer flourished about the year 1004 before Christ; according to Apollodorus⁵ he flourished B. C. 943; according to Aristarchus,⁶ B. C. 1044; and according to Euthymenes,⁷ B. C. 983. Velleius Paterculus⁸ says, that Homer flourished 950 years before his time; he wrote his history in the seventeenth year of Tiberius, and in the thirtieth year of the Christian era; so that Homer must have flourished 920 years before Christ. He also makes Hesiod cotemporary with Caranus in the year 814 before

1. Vit. Homer. ad finem. ἀφ' οὗ δὲ Ὅμηρος ἐγενετο, ἑταῖρα ἐστὶν ἑξακόσια εἰκοσι δύο μέχρι τῆς Χερζέω διαβάσεως, ἣν στρατεύσαμενος ἐπὶ τοὺς Ἕλληνας, καὶ ζευξας τὸν Ἑλλεσπόντον, διεβή ἐκ τῆς Ἀσίας εἰς τὴν Εὐρώπην.

2. Ran. 1032—4. The succession of the poets here mentioned, is, Orpheus,—Musæus,—Hesiod,—Homer.

3. Apud Cl. Alex. Strom. lib. I. p. 326. ἀπο δὲ τῶν Τρωϊκῶν ἐπὶ τὴν Ὅμηρου γενεσιν, κατὰ μὲν Φιλοχόρον, ἑκατὸν ογδοήκοντι ἐτη γίνεται, ὑστερον τῆς Ἰωνικῆς ἀποικίας. The destruction of Troy happened about 1184 years before Christ.

4. Orat. cont. Græc. p. 166.

5. Apud Cl. Alex. ubi supra, p. 327.

6. Ibid. 7. Ibid.

8. Hist. Rom. lib. I. c. 5. *Hic longius a temporibus belli, quod composuit, Troici, quam quidam rentur, abfuit; nam ferme ante annos 950 floruit, intra mille natus est.*

Christ. Suidas, *in voce* Ἡσιόδοϋς says, that Porphyry and many others made Homer a hundred years older than Hesiod, and Hesiod to flourish only 32 years before the Olympiads. Now the Olympiads commenced B. C. 776; so that by this account Homer must have flourished B. C. 908, which agrees with the Parian Marbles, and nearly with the relations of Velleius Patereulus and Cornelius Nepos.¹ Cyril² makes Homer and Hesiod flourish together, 164 years after the taking of Troy, i. e. B. C. 1019.

Varro³ said it was uncertain which was the more ancient poet, but that they certainly lived together some years. This he inferred from an epigram⁴ written upon a Tripod, which was related to have been dedicated to the Muses, on mount Helicon, by Hesiod himself, upon his having obtained a victory in Poesy, over Homer, at Chalcis. From the foregoing testimonies, concerning the age of Homer and Hesiod, we may infer that they were cotemporaries,—though Homer might be the elder poet, and that they flourished together in the years 950—1000 before the Christian era.⁵

1. Corn. Nepos, in his *Chronicon*, placed Homer 160 years before the building of Rome, i. e. B. C. 913.

2. Contra Julian. lib. I. p. 11. ἑκατοστῷ ἐξητοστῷ καὶ πεμπτῷ ἐτεὶ τῆς Ἰλίου ἄλωσης, Ὅμηρον καὶ Ἡσιόδον φασὶ γενεσθαι, κ. τ. λ.

3. Apud A. Gell. *Noct. Attic. lib. iii. c. 2.* Marcus autem Varro, in primo de Imaginibus, uter sit prior sit natus parum constare dicit; sed non esse dubium, quin aliquo tempore eodem vixerint; idque ex epigrammate ostendi, quod in tripode scriptum est, qui in monte Helicone ab Hesiodo positus traditur.

4. Ἡσιόδοϋς Μουσῶν Ἑλικωνίσι τὸν δ' ἀνέθηκε,
ὕμνῳ νικησας ἐν Χαλκιδί θεῶν Ὅμηρον.

We might also infer, that they were cotemporaries, from the following distich, which is cited by Eustathius, from Hesiod:

Ἐν Δηλῷ τότε πρῶτον ἐγὼ καὶ Ὅμηρος αἰοῖοι,
Μελομεν ἐν νεαροῖς ὕμνοις ῥάψαντες αἰοῖην.

5. Vid. Jackson's *Chronol. Antiquities*, vol. 2. p. 224.

No less than seven illustrious cities disputed with the utmost pertinacity the honour of having given birth to the Prince of poets. This spirit of rivalry gave rise to the following distich:

Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenæ,
Orbis de patria certat, Homere, tua. 1

There prevailed a report that he had established a school at Chios in the latter part of his life; and this tradition is still cherished by the present inhabitants of the island, who glory in shewing to travellers, the seats where the venerable master and his pupils sat in the hollow of a rock, at the distance of about four miles from the modern capital. In his hymn to Apollo, he refers to his residence at Chios, and also to his blindness:

Τυφλος ἀνὴρ, οὐκ εἶ δὲ Χίῳ ἐνὶ παιπαλοεσσει.

It is probable that whilst he retained his sight, he spent most of his time in travelling, and, like our old bards, recited his own compositions, which procured him a maintenance and a hospitable reception on his journeys. It is said that he was the father of two daughters, having married at Chios, and amassed considerable wealth. One of these daughters died young; the other was married to a person whose children he had been educating. If

1. The verse comprising the contending Cities is read in three other different ways:

*Cumæ, Smyrna, Chios, Colophon, Rhodos, Argos, Athenæ,
Smyrna, Rhodos, Colophon, Salamin, Ios, Argos, Athenæ,
Smyrna, Chios, Colophon, Ithacæ, Pylos, Argos, Athenæ.*

The second of these forms is the same as that in the Greek distich:

Ἑπτα πόλεις διερίζουσιν περὶ ῥίζαν Ὀμηρου,
Σμύρνα, Ῥόδος, Κολοφών, Σαλαμίν, Ἰός, Ἀργός, Ἀθηναί.

Four of the competitors are mentioned by Cicero in his oration, *Pro Archia Poeta*:—*Homerum Colophonii civem esse dicunt suum; Chii suum vindicant; Salaminii repetunt; Smyrnæi vero suum esse confirmant,—itaque etiam delubrum ejus in oppido dedicaverunt. Permulti alii præterea pugnant inter se, et contendunt.*

this was the case, it is not impossible but the Poet may have given birth to posterity. There did exist, in fact, certain Rhapsodists, who called themselves Homeridæ, and pretended to be the lineal descendants of Homer;¹ but most probably, however, these were only strolling bards, who wandered from place to place, and recited certain detached pieces from the Iliad and the Odyssey.²

From the ninth to the sixth century before the Christian era, it is probable there were no other writings but those of Homer and Hesiod;—indeed it is not certain that these were committed to writing,—at least, in the alphabetical form in which we now find them;³ and some have gone so far as to suppose that they were only handed down by memory from generation to generation, till the art of alphabetical writing was introduced. There is no prose writer upon record before Cadmus, of Miletus, and Pherecydes, of Scyros, who flourished 544 years before Christ; that is, according to the date of Herodotus, three centuries after the time of Homer. This circumstance induced Mr. Wood⁴ to conclude

1. Plato speaks of these *Homeridæ* as still in existence in his time. Vid. his Dialogue entitled *Ion*. Vid. etiam Suidam in voce *Ὀμηρίδαι*; and Athen. lib. xiv. where *ῥαψῳδοί* are said to be called *Ὀμηρισται*:—ὅτι δ' ἐκαλοῦντο ῥαψῳδοί καὶ Ὀμηρισται, &c.

2. The portions delivered at each recitation were called *ῥαψῳδαί*, from *ῥαπτω*, to sew, or according to others, from *ῥαβδος*, the staff, which the Rhapsodist carried in his hand. Hence, each Book of the Iliad and the Odyssey is entitled *ῥαψῳδα*.

3. Josephus relates that, it was the opinion of some persons in his time, that Homer did not leave his Poems in writing: *φασιν, οὐκ ἔχει Ὀμηρον ἐν γρμμμασι τὴν αὐτου ποιησιν καταλιπειν*. *Contra Apion*. I. 2.

4. Vid. Wood's Essay on Homer, where he treats of the Poet's language and learning. Eustathius and the Scholiast seem also to have considered that Homer was ignorant of the art of writing.

that alphabetical writing was not known, or but little practised before that period. If, however, we patiently search and examine the records of antiquity, we shall find very strong reasons to think that this art was known—not only in the age of Homer, but for many centuries before his time. Chronologers have calculated that Moses¹ was born in the year of the world 2428, or 1576, before the coming of Christ. In the eightieth year of his age, or B. C. 1496, and after the Deluge 718, he delivered the Israelites from their bondage in the land of Egypt.² This agrees almost exactly with the time when Cadmus is said to have introduced the knowledge of letters into Greece, B. C. 1494. The country of Cadmus was Phœnicia, and for this reason the letters which he introduced were called *γραμματα φοινικια* in opposition to the *Pelasgic Alphabet*, which the ancient inhabitants of Greece used before that time.³ But though Cadmus brought his letters out

writing. Vid. *Iliad* VI. 168, and VII. 175, with the commentaries *in locis*. They appear to have been misled by the original meaning of the word *γραφειν*, which properly signifies *to engrave* with a sharp-pointed instrument, and the words *δελτος*, *δελταριον*, *πιναξ*, *πινακιον*, *πινακιδιον*, *σανις* *σανιδιον*, &c. which signify *the tablets* of stone or brass on which *the engraving* was made. But this affects only the *manner* of writing, and not the *knowledge* of the art itself.

1. Vid. Simpson's *Chron. Cathol.* ed. Wessel. p. 173.

2. Vid. Clayton's *Chronology of the Hebrew Bible*, p. 210.

3. Dionysius, the Milesian, an ancient mythological writer, related that *Cadmus* having brought letters from Phœnicia, *Linus*, who lived then in Bœotia, and was the inventor of rhythm and melody, was the first who introduced them into the Greek language, and gave them their names and forms: *φησι τοινυν* (Dionysius) *παρ' Ἑλλησι πρῶτον ευρετην γενεσθαι Λινον ρυθμῶν και μελους· επι δε Καδμου κομισαντος εκ Φοινικης τα κυλουμενα γραμματα, πρῶτον εις Ἑλληνικην μεταθειναι διαλεκτον, και τας προσηγοριας ἑκαστω ταξαι και τους χαρακτηρας διατυπωσαι· καινη ουν τα γραμματα Φοινικια κληθηναι δια το παρα τους Ἑλληνας εκ Φοινικων μετενεχθῆναι· ιδια δε των Πελασγῶν πρῶτον χρησαμενων χαρακτηρσι, Πελασγικα πρασαγορευθῆναι.* Vid. *Diod. Sic. lib. iii.* p. 200.

of Phœnicia, they were probably the Egyptian characters,—and must be so, if Cadmus was born in Egypt, and fled thence into Phœnicia, for fear of his uncle Busiris. . And it is generally agreed that Agenor,¹ the father of Cadmus, went out of Egypt into Phœnicia, and reigned there; and he, no doubt, used the Egyptian letters, and taught them to his son Cadmus. Now, since Moses received his education in Egypt, it is probable that he also wrote the Pentateuch, in the Egyptian Characters, or in other words, that the ancient Egyptian and Hebrew alphabet were nearly of the same kind. From hence we infer, that the Cadmæan Letters, which were brought into Greece B. c. 1494, were exactly the same as the letters which Moses used in the composition of his history about the very same time. Indeed there can be nothing absurd or romantic in the notion, if we were to suppose that Moses and Cadmus were personally acquainted with each other, since they lived at the same time and in the same country,—the one being the son of a prince of great celebrity, the other being the adopted heir to the throne of Egypt, and might therefore have received their education in the same seminary of learning. It is perhaps owing to some information brought by Cadmus into Greece, that we find so many mythological allusions in the classic writers which coincide so nearly with our Scripture history. This however is only a conjecture;—the main design of our inquiry regards only the extent of the knowledge of Cadmus in alphabetical writing. If we take it for granted that this art was certainly known to Moses,—and consequently to other learned men of his age;—if we consider that it must have been always cultivated in Phœnicia and Egypt, since the

1. Vid. Jackson's *Chronol. Antiq.* vol. iii. p. 147.

time of *Hermes* or *Thoth*, the inventor of letters¹,—we may conclude that Cadmus was acquainted not only with the art of hieroglyphical representations, or alphabetical engraving,—but with the very same species of writing in which Moses and Joshua wrote their histories. If then Cadmus disseminated the knowledge of it among the early inhabitants of Greece, it appears a thing scarcely possible that their knowledge could be altogether eradicated, till by some chance or other it should be revived again nearly a thousand years after its first introduction. The art must have been a thing of great notoriety, and its utility perfectly understood,—and even if it should die away among the warlike tribes of the Greeks, it could never have perished among the Phœnicians, who were a nation devoted to merchandize and commerce.

But, independent of any positive testimonies in favour of our hypothesis, we may gather sufficient evidence by a very slight examination of the remains of antiquity, that the art of alphabetical writing was known, not only in the age of Homer, but for at least

1. Letters were first invented in Phœnicia, and most probably by *Taaud* or *Thoth*, the son of *Misor* or *Misraim*, soon after the dispersion of the descendants of Noah; from Phœnicia they were carried into Egypt by *Taaud* himself; and the knowledge of them was soon after spread into Syria, Arabia, Chaldæa, and Æthiopia. The *Pelasgi*, descended from the *Dioscuri* or *Cabiri*, were the first who carried them out of Asia into the islands of the Ægean sea, into Attica, and other parts of Greece; and into Peloponnesus, where they founded the two most ancient kingdoms of *Sicyon* and *Argos*. But the *Pelasgi* never established their language, which was Phœnician, in Greece. The descendants of Javan and Tiras, who had settled with their families in Thrace and several parts of Greece, before the *Pelasgi* came thither, as in Macedonia, Thessaly, Achaia, Bœotia, and Attica, and all the country anciently called *Ionia*,—used another language, which was the original Greek tongue, derived from Japheth,—and was also the Scythian and *Gomeric* language, which is known at this day to possess a considerable similarity with the Greek. Vid. Jackson's *Chronol. Antiq.* vol. iii. p. 142.

a thousand years before his time, and that even general literature was in a state of considerable advancement¹. Indeed there is sufficient internal evidence, in the works of Homer himself, to convince every unbiassed mind, that he cannot possibly be considered in the true sense of the term, *the father of poetry*. That the same individual should conceive and give birth to the very existence of poetry, and produce such stupendous compositions as the *Iliad* and the *Odyssey*, would certainly be an effort of genius, far transcending the powers of the human mind. It is not at all unreasonable to think that Poetry was in a state of very great perfection before the time of Homer. In fact we can trace the existence of it among the Greeks for about twenty generations before his birth. Even if we suppose Linus to be the first poet of note,—he flourished about six hundred years before Homer.

1. The knowledge of Letters had long existed in Greece before the introduction of the *Phœnician characters* by Cadmus. We are told by *Zenobius Paræmiographus* in his *Καδμεια νικη*, that Linus, an ancient Poet, and cotemporary with Cadmus, was killed for opposing the Phœnician Usurper in introducing his letters, and teaching the characters of his own language: *τα εκ Φοινικης γραμματα βουλομενος διαδοθῆναι τοῖς Ἑλλήσι, Καδμος ανεῖλε Δῖνον καὶ αὐτον ἰδια γραμματα επιδεικνυμενον*. These ancient letters are called by Harpocration and Hesychius *παλαια, αρχαια, επιχωρι γραμματα*. In latter times they were called *Αττικα γραμματα*, as having been originally used by the *Pelasgic Attics*. Orpheus, and Pronapides, the master of Homer, used in their poems the *Pelasgic Letters*,—as also Thymætes, cotemporary with Orpheus, who composed a poem called *Phrygia*, concerning the exploits of Bacchus, in the ancient language of Greece. *Diod. Sic. lib. III. p. 201. Τον δ' οὖν Δῖνον φασι τοῖς Πελασγικοῖς γραμμασι συνταξαμενον τας του πρωτου Διονυσου πραξεις*—ὁμοιως δε τουτοις χρησαισθαι τοῖς Πελασγικοις γραμμασι τον Ορφευ και Προναπιδην τον Ὅμηρον διδασκαλον.—Προς δε τουτοις Ουμοιτην του Ουμοιτου του Λαομεδοντος, και την ηλικιαν γεγονοτα του Ορφεως—αρχαῖκῶς τη τε διαλεκτῳ και τοῖς γραμμασι χρησαμενον. Hence the *Phrygia* of Thymætes must have been written in the ancient *Gomeric tongue*. Vid. Jackson's *Chronol. Antiq.* vol. iii. p. 137.

But the Sibyls lived four or five centuries before Linus. From Linus, we have a regular succession of poets down till the time of Homer, and from him till the grand revival of literature, in the fifth century before Christ. The most remarkable were Orpheus, who was scholar of Linus,—Musæus, who was scholar of Orpheus,—Eumolpus, the son of Musæus, and who flourished, according to the Parian Marbles, B. C. 1373, in the reign of Erectheus, king of Athens,—Pamphus, who was the most ancient Attic poet, and flourished about the year B. C. 1300; he composed some hymns, and wrote an elegy on the death of Linus, which he called *Ætolinus*, or *the lamentation of Linus*¹,— and he was immediately followed by Orpheus, the Argonaut, who flourished B. C. 1250, and about one generation before the Trojan war. From this, till the age of Homer and Hesiod, there is no poet of note upon record; but this is no proof at all that there was none, for we find that philosophy and historical writing were much cultivated about that period. Dictys Cretensis lived during the Trojan war, and his history of that event is still extant; and Zoroaster, the Persian Philosopher, who was also a great poet, according to Hermippus,² is supposed to have flourished soon after this time, about the year B. C. 1806. The learned are divided, however, in their opinion, concerning the age when he lived.³ But we

1. From the old Greek word *οἶτος*, *θρηνος*, Hesych. It is often used by Homer: *Iliad.* γ. 417; θ. 34, 354, 465; ω. 388, &c. and in the *Odyssey*: α. 350; γ. 134; θ. 489—491; ρ. 384, &c. Sappho, afterwards taking the name from Pamphus, sang the dirge of *Adonis* and *Ætolinus*.

2. Plin. Nat. Hist. XXX. Cap. 1. *Hermippus, qui de tota ea arte diligentissime scripsit, et vicies centum millia versuum a Zoroastre condita, indicibus quoque voluminum ejus positus, explanavit, &c.*

3. *Præceptorem, a quo institutum (Zoroastrem) diceret, tradit Azonacem, ipsum vero quinque millibus annorum ante Trojanum bellum fuisse.* Plin. ubi supra.

know that the celebrated Sanchoniathon, the Phœnician Philosopher, flourished about the year 1040 before the Christian era; he dedicated his history of Phœnicia to Abibal, king of Tyre, and father of Hiram, who was cotemporary with David and Solomon.¹ And this brings us down to Homer and Hesiod, who flourished some time in the tenth century before Christ.² Literature, and even Science, were certainly in a very flourishing state in the age of Homer. What can be more sublime than the rapturous effusions of the royal Harper—the sweet singer of Israel! Perhaps his humble calling had, however, prevented him from making great progress in Science, during his youth, but his son is supposed not only to have surpassed all the generations of men in wisdom and jurisprudence, but also to have been in possession of a vast store of intellectual knowledge, and to have devoted himself especially to the science of Botany. Some have even conjectured that Homer was no other than king Solomon;³ this perhaps may appear extraordinary, but, certainly, there can be nothing absurd in the idea that they might have been personally acquainted with each other. According to Dufresnoy's calculation, Homer was born in the year before Christ 1041, and Solomon was born B. C. 1035; so that Solomon was exactly six years younger than Homer. We see then that they lived at the same time, and their native countries were not at a great distance from one another. And surely the

1. Vid. Dufresnoy's *Chronology*, vol. I. p. 237.

2. We do not think it necessary to enumerate here the poets and learned men that lived from the time of Homer till the Persian Invasion. A list of them may be seen in Dufresnoy's *Chronology*, vol. I. p. 237—240.

3. The celebrated Joshua Barnes wrote a Treatise in order to prove this. The Treatise was not, however, published, but is preserved in the British Museum.

victories of David, and the renown and prosperity of Solomon,¹ must necessarily have reached the ears of Homer, who was a man of such extensive travels. We can gather from the works of Homer himself, that he spent some time among the Egyptians and Phœnicians, and there is a strong probability that he was not unacquainted with Judæa and its inhabitants;² nay, some have even conjectured that he had read some parts of our Sacred Scriptures of the Old Testament, from the numerous and striking points of resemblance which are scattered over his poems.

Dr. Young³ and others strongly contend that the Book of Job

1. The country of the Queen of Sheba was probably much more distant from Judæa, than Smyrna in Ionia. Commentators are divided with regard to the situation of Sheba. Some suppose it was a part of Ethiopia or Abyssynia, others that it was a part of Egypt, and some have considered it the same as the island of Meroë. Grotius is of the latter opinion. Vid. Calmet's *Comment.* 1 Kings x. 1.

2. A line cited by Strabo from Homer, which is not, however, found in the MSS. strongly favours this opinion :

Χωρῶ ἐνι ἔρυσεντι Ὑδης ἐν πιονι δημῶ.

Strab. lib. xiii. p. 929.

This verse is thus corrected by Taylor :

Χωρῶ ἐνι ἔρυσεντ' Ἰουδῆς ἐν πιονι δημῶ.

Civil Law, p. 554.

The Geographer is speaking of the bed of Typhon, who was buried in fire and sulphur among the *Arimî*. If Mr. Taylor's correction be admissible, the scene of the defeat of Typhon will be no other than the plain of *Sodom* and *Gomorrhah*. Vid. Wood's *Essay*. p. 50.

3. There has been much dispute, among the learned, concerning the Chronology and Author of the Book of Job. It is probably a poetical composition of Job himself, and was written about two thousand years before the Christian era. As it is not connected with our subject, we shall not enter into the merits of the debate ; but a very learned dissertation on the history and malady of Job by the celebrated Augustin Calmet may be seen in his *Commentary and Dictionary of the Bible*. Huetius, also, in his *Demonstratio Evangelica*, prop. iv. *De Libro Job*. has fully discussed this question, and endeavoured to prove that the Book of Job was written by Moses when he lived with Jethro, in the land of Midian.

was originally written in Egypt ; and if this be the case, it is not at all improbable but that Homer may have seen a copy of it during his stay in that country. We are informed by Herodotus that he was furnished by the Egyptians with the outlines of his Mythology, which became the basis of the religion of Greece. From these considerations we may infer, that whatever was known regarding the construction of poetry among the Hebrews, Egyptians, and Phœnicians, was also known to Homer.

Another argument, or at least, a very strong probability, that Poetry was cultivated long before the time of Homer, in Greece, may be founded upon the origin of his nation. Taking even the fabulous account of the descent of the Greeks from Hellen the son of Deucalion, we may see that they must have been at first very closely connected, both as to their language and customs with the ancient Celts. The kingdom of Deucalion was Thessaly and those parts bordering upon Illyria towards the Adriatic gulph; and it is pretty certain that Italy on the other side of this gulph, as well as the regions along the banks of the Danube, were about that time inhabited by the Celtæ, or descendants of Gomer the son of Japheth, who afterwards spread themselves over most of Europe, and fixed their habitations especially in Celto-galatia and Britain, part of which they occupy to this very day.¹ Now we may trace back to a very remote age the cultivation of poetry among these Celts or Cymry;—and indeed the cultivation of this art seems almost co-eval with the existence of man, for the faculty of imagination, which is the peculiar nurse of poetic effusions, displays her romantic fictions in their full luxuriance, when the other more vigorous powers of the mind have not yet

1. Vid. Davies' *Celtic Researches*. Pezron, *Antiquite de Gaulois*. Strabo lib. I. cap. 2.

combined their efforts in the fabrication of the grand machinery of intellectual science. Considering then that the Celts and Hellenes were originally closely connected, or perhaps even the same lineal descendants of Gomer,—as there is a striking resemblance between the languages of their posterity, we may infer that nearly the same arts, customs, and manners prevailed among both these nations. Homer flourished only about four centuries after the separation of the Celts and the Hellenes, so that it is highly probable that the Ionian Bard was in a great measure acquainted with the poetry, the Druidical institutions, and the mythology of the ancient Cymry. To the travels of the Poet into Egypt and Phœnicia, we may add his excursions into the more neighbouring countries, Mesopotamia and Assyria, together with the surrounding regions. Whence we perceive that this great phenomenon of profound information, had actually a considerable intercourse with the descendants of all the three sons of Noah ; for he sprung from the Iaoines, who were most probably the descendants of Javan, the son of Japheth, and who were originally closely allied with the Cymry, another very extensive collateral branch of the same family, and among whom the poet is even thought to have extended his travels, especially into Italy, Spain, &c. he lived some time in Egypt and Phœnicia among the descendants of Cham, and had probably considerable converse with the posterity of Shem whom he found scattered over Judæa, Syria, Mesopotamia, and all those regions bordering on the Euphrates and the Tigris.¹ It is not our intention in this brief Dissertation to strengthen these conjectures with any learned discussion ; but it appears at least

1. For a full account of the dispersion and settlements of the Noachidæ, vid. Calmet's *Commentary on the tenth chapter of Genesis*.

plausible from what we have already advanced, that whatever was known in the age of Homer, respecting the art of alphabetical writing and of poetry, among the ancient Cymry,¹ Hellenes, Phœnicians, Egyptians, Arabians, Assyrians, and Chaldæans, we may fairly presume it was also known to Homer. And the probability that something very considerable was known, among some of these nations, arises almost to a certainty from the improbability, that such unrivalled productions as the *Iliad* and the *Odyssey*, could have sprung forth at the first invention of Epic poetry, and that they could have glided down from memory to memory,—evidently without any material injury, over a lapse of time of nearly four hundred years, when they are said to have been collected and arranged into their present form by Pisistratus, tyrant of Athens.²

The two great works of Homer are the *Iliad* and the *Odyssey*

1. The learned Edward Davies, in his *Celtic Researches*, Sect. 6. 7. has given an ingenious account and most curious specimen of the Druidical Letters of the ancient Cymry.

2. Pisistratus, the father of Hipparchus, is generally thought to have first brought Homer's Poems into Athens; but Hipparchus was the first who, by a law, ordered them to be chaunted at the great Panathenaic Festival, instituted in honour of Minerva. Vid. Plat. *Lysis*. Fabric. *Bibl. Græc.* vol. I. p. 270. Pisistratus gathered them by causing a proclamation to be made throughout all Greece, that whosoever should bring him any verses of Homer, should be rewarded with an obolus for every verse. He then selected seventy Grammarians, and gave them each a copy of all the collections to revise apart; and when they had finished their tasks, they compared their works together and made out one perfect copy among them, prefixing with an obelisk those verses which they thought spurious. Homer had left all his Poems with Creophylus at Samos; and Creophylus transmitted them to his posterity, by whom they were privately kept, till Lyeurgus, of Lacedæmon, coming thither, transcribed them and carried them out of Ionia to Peloponnesus, and hence they were dispersed in Rhapsodies throughout Greece. Vid. Ogilby's *Preliminary Remarks to the Iliad*.

both of them Epic poems. The basis of the Iliad is the tenth year of the Trojan war, and it has been generally considered that the primary design of the Poet was to celebrate the praises of Achilles:—but, according to this opinion, there would be a redundancy of nearly seven Books, and the poem could never agree with the rule of Aristotle respecting Epic poetry, who proposes the Iliad as a perfect model. Mr. Penn, who is also followed by Mr. Trollope, considers the poem as a mere delineation of the supreme power of God, and that the intention of the poet may be detected in the short clause, Διὸς δὲ τελεieiτο βουλή, α. 5. which is generally put in a parenthesis, as quite distinct from what follows, but which seems more properly to belong to the two following verses; according to this punctuation the sense would be, *that the will of the supreme God was gradually accomplishing, from the first commencement of the wrath of Achilles till the death of Hector, which was an immediate preliminary to the destruction of Troy.*¹

In the Odyssey we have an account of the travels and return of Ulysses from the Trojan War. Some think that the poet delineates his own peregrinations in the person of Ulysses. As a record of the manners and customs of antiquity, this poem is far more valuable than the Iliad.

The other works of Homer which are still extant, and generally considered genuine, are *Hymns* to some of the gods, and the *Batrachomuiomachia*. We have an account of a great number of other poems attributed to him, such as the *Geranoma-*

1. Vid. Granville Penn's *Examination of the primary argument of the Iliad*, "where it is ably maintained that the poem is to be taken as a whole, and that its primary and governing argument is *the sure and irresistible power of the divine will exemplified in the death and burial of Hector, by the instrumentality of Achilles.*"

chia, *Arachnomachia*, *Psaromachia*, the *Epigoni*, *Carmina Cypria*, the *Margites*, *Thebais*, *Phocæis*, &c. &c. It is supposed that he was called *Homer*, ἀπο τοῦ μη ὄραν, from his *blindness*. This however is only a conjecture,—and a very absurd conjecture of those who suppose that he was born blind.¹ For is it possible that a person who had never enjoyed the faculty of vision, could give such exact and unparalleled descriptions of the scenes of nature, as we every where find dispersed over the works of *Homer*? Indeed we may feel tolerably assured that he did not lose his sight till he was very far advanced in age, or at least, till after the composition of his works now remaining; for in these voluminous poems, there is not a single observation made that can lead to the most distant idea of his blindness,—a thing it is scarcely possible he could conceal,—except in one of the Hymns attributed to him, where he calls himself τυφλος ἀνηρ. The compositions of all preceding poets seem to have been drowned as it were by the transcendent superiority of the poems of *Homer* and *Hesiod*, and were consequently soon forgotten,—while in succeeding ages, a period of about five hundred years elapsed, before a genius had the courage to conjure up the shades of the long-departed *Muse*, and dare himself to traverse on her adventurous wing through the wilds of poetic fiction,—through regions yet unknown. The ancients had such veneration for *Homer*, that they not only raised temples and altars to him, but offered sacrifices to him, and worshipped him as a god. The inhabitants of *Chios* celebrated festivals every fifth year in his honour, and medals were struck, which represented him as sitting

1. *Velleius Paterculus*, after venting out his admiration of *Homer* in the grandest eulogies, indignantly concludes: *quem si quis cæcum genitum putat, omnibus sensibus orbis est!* lib. I. cap. 5.

on a throne, holding in his hands his *Iliad* and *Odyssey*.¹ Of his death nothing is positively known. Plutarch relates a tradition, that he died from grief, in consequence of his inability to solve a riddle proposed to him by some fishermen at Ios, having been previously warned by an oracle to beware of attempting the solution.² In the biographical sketch of his Life, attributed to Herodotus, it is related, that having taken a voyage to Athens, he fell sick at Ios, where he died, and was buried on the sea shore.³

We shall conclude this account of Homer with an extract from Longinus on the *Sublime*:

“Yet *Homer* himself shews, in the *Odyssey*, that when a great genius is in decline, a fondness for the *fabulous* clings fast to age. Many arguments may be brought to prove, that this poem was written after the *Iliad*, but especially this, that in the

1.¹ Those who wish to gather the particulars of the Life and Writings of Homer, from ancient Authors, may consult Strabo, *lib. XIV.* Lucian, in *Encomio Demosthenis*; Heliodorus, *lib. III.* Pausanias, in *Phocicis*; Ælian. *Var. Hist. lib. XIII. cap. 22*; Antholog. *lib. IV.* Theocrit. *Idyll. XVI.* Cicero *pro Archia*, &c. and among more modern Authors, Leo Allatius *de patria Homeri*, and Cuper on the *Apotheosis of Homer*.

2. This riddle is preserved in the Life of Homer, at the end of the History of Herodotus. The Poet, in a voyage to Athens, having fallen sick at Ios, and being in company with his friends on the sea-shore, some fisher-boys came up and challenged any of them to interpret this cœnigma: *What we took, we left behind,—What we took not, we brought along with us.* Homer, and his companions being unable to solve the riddle, the boys themselves unfolded the meaning of it, which was,—*that when they could not fish, they used to put ashore, and louse themselves; the vermin they took they threw away, but those which they could not find they brought home.*

3. Long after, when his poems had gained universal applause, the inhabitants of Ios engraved this epigram on his sepulchre:

Ενθαδε την ἱερὴν κεφαλὴν κατὰ γαῖα καλυπτει,
 Ἀνδρῶν ἥρωων κοσμητορά, θεῖον Ὅμηρον.

Odyssey he has occasionally mentioned the sequel of those calamities which began at Troy, as so many episodes of that fatal war;—and that he there introduces those lamentations and woeful disasters, as formerly undergone by his heroes. For in reality, the Odyssey is nothing else but the epilogue of the Iliad.

Ενθα μιν Δίας κείται ἀρηϊός, ἐνθα δ' Ἀχιλλεύς,

Ενθα δὲ Πατρόκλος, θεοφιν μῆστωρ ἀταλάντος,

Ενθα δ' ἔμμος φίλος υἱός.——— Odyss. γ. 109.

There warlike Ajax, there Achilles lies,

Patroclus there, a man divinely wise;

There too my dearest son.—

It proceeds, I suppose, from the same reason, that having written the Iliad in the youth and vigour of his genius, he has furnished it with continued scenes of action and combat;—whereas, the greatest part of the Odyssey is spent in narration, the delight of old age. So that, in the Odyssey, Homer may with justice be resembled to the setting-sun; whose grandeur still remains, without the meridian heat of his beams. The style is not so grand and majestic as that of the Iliad; the sublimity not continued with so much spirit, nor so uniformly noble; the tides of passion flow not along with so much profusion, nor do they hurry away the reader in so rapid a current. There is not the same volubility and quick variation of the phrase; nor is the work embellished with so many strong and expressive images. Yet, like the ocean, whose very shores when deserted by the tide, mark out how wide it sometimes flows, so Homer's genius, when ebbing into all those fabulous and incredible ramblings of Ulysses, shews plainly how sublime it once had been.¹ When I speak these

1. Never did any criticism equal, much less exceed, this of Longinus in sublimity.—Let us here take a view of him, whilst he

things, I am not, however, forgetful of those storms, which are so terribly described in several parts of the *Odyssey*;—of the adventures of *Ulysses* with the Cyclop, some other instances of the true *sublime*;—I am merely speaking of old age, but nevertheless 'tis the old age of Homer. However, it is evident from the whole series of the *Odyssey*, that there is far more narration in it, than action.

I have digressed thus far merely for the sake of shewing, that in the decline of their vigour, minds of the greatest genius are apt to turn aside into trifles. Those stories of shutting up the winds in a bag;—Of the men in Circe's island, metamorphosed into swine, whom Zoilus calls *squeaking little pigs*;—Of Jupiter's nurture by the doves like one of their young;—Of Ulysses, in a wreck, when he took no sustenance for ten days, and all those incredible absurdities concerning the death of the suitors;—what else can we call these things but dreams,—though such indeed as Jove might dream! Another reason which has induced me to relate these things concerning the *Odyssey*, was my desire of convincing you, that a decrease of the *pathetic* in great orators and poets often ends in the *moral* kind of writing; thus the *Odyssey*, furnishing us with rules of morality, drawn from that course of life which the suitors led in the palace of Ulysses, has, in some degree, the air of a comedy, where the various manners of men are ingeniously and faithfully described." *De Sublim. Sect. IX.*

he points out the beauties of the best writers, and at the same time his own. Equal himself to the most celebrated authors, he gives them the eulogies due to their merit. He not only judges his predecessors by the true laws and standard of good writing, but leaves posterity in himself a model and pattern of genius and judgment. *Dr. Pearce.*

SECTION II.

CONCERNING THE MYTHOLOGY OF HOMER.

IT is impossible to read the works of Homer without being impressed with the wonderful strain of pious feeling which runs through the whole of them ; every sentiment that is expressed appears to be the offspring of a holy contemplation,—every design that is planned is the result of the irreversible decrees of the Supreme Disposer of the Universe,—every scheme that is accomplishing is directed by the overruling hand of providential agency, and every action that is carried into execution bears the indelible stamp of the Divine wisdom, justice, and power. The whole fabric of the Iliad and the Odyssey is but one vast superstructure built upon faith—upon the solemn consciousness that there is a Supreme Governor who superintends over the affairs of men,—whose moral attributes combine with the efforts of his sovereign and immutable will, in animating the whole machinery of moral actions,—a fabric reared indeed in all the stupendous majesty of poetic fiction, adorned with all the decorations of fancy, and enveloped with the wildest and most picturesque enchantments, that a mind the most inventive could conceive, or imagination the most sublime could pourtray,—still, a fabric designed as it were for the habitation of the Most High, a temple for the worship of Jehovah,

where we behold with astonishment the representations of his character delineated in the most masterly images,—his power arrayed in the most awful terrors, his wrath and resolution em-pictured in the most gloomy solemnities, his wisdom and goodness surrounded with a halo of the most ineffable splendour, and his mercy and love beaming forth the rays of the most refreshing and cheering consolation, till we are lost awhile amid the mystic wonders, and dream that we are gazing in the sacred shrine of inspiration on the grand revelations of human Redemption!¹

We are well aware that the poetic effusions of ancient days are scarcely ever appreciated in this light; they are perused as affording means to become acquainted with the languages in which

1. Probably the above sketch may appear somewhat hyperbolic; a comparison of the gnomologies of Homer with similar passages in the Holy Scriptures, may, however, shew that it is not altogether groundless. Those who have leisure and inclination, in reading the first six books of the Iliad, may find great pleasure in comparing Iliad α . 178, and Jerem. ix. 23, 1 Cor. iv. 7; α . 218, and Prov. xv. 29, St. John ix. 31; β . 117, and Ezek. xxxv. 4; β . 197, and Prov. viii. 15, Dan. ii. 21, Rom. xiii. 1; β . 204, and Judges ix. 2, 1 Sam. viii. 5, Prov. xxviii. 2, St. James iii. 1; β . 435, and Eccles. ix. 10; β . 833, and 1 Sam. ii. 25; γ . 165, and Eccles. iii. 13, 1 Tim. iv. 4; γ . 108, Eccles. xi. 10, and Tit. ii. 6; δ . 62, and Eccles. x. 4; δ . 84, and 1 Sam. xvii. 47, Prov. xxi. 31; δ . 160, and Habac. ii. 3, St. Luke xviii. 7. 8; δ . 442, and Prov. xvii. 14, St. James iii. 5; ϵ . 130, and Acts xxiii. 9; ϵ . 178, and Psal. ii. 12, xc. 2, Revel. vi. 17; ϵ . 441, and Esai. xlvi. 5; ϵ . 606, and Acts v. 39; ζ . 112, and 1 Sam. iv. 9, 2 Sam. x. 12, 1 Cor. xvi. 13; ζ . 129, and Acts xi. 17; ζ . 146, and Sirac. xiv. 18. 19, Eccles. i. 4; ζ . 208, and 1 Cor. xii. 31. xiv. 12; ζ . 266, and Psal. xxvi. 6, Esai. i. 15; ζ . 353, and Psal. cvii. 17; ζ . 487, and St. John vii. 30; ζ . 488, and 2 Sam. xiv. 14, Heb. ix. 27; ζ . 491, and Prov. xxxi. 19. These similar passages with a vast number of others throughout the Iliad and the Odyssey, as well as an immense and valuable collection of corresponding apophthegms from other authors of antiquity, may be seen at one view in the *Gnomologia Homerica* of the learned Duport, who was formerly Regius Professor of Greek in the University of Cambridge.

they were written, revered as memorials of antiquity, admired as master-pieces of art, and felt as piercing the heart with touches of the most exquisite tenderness, or deluging the soul with a flood of the most overwhelming sublimities. But when they are found multiplying their gods without number, and investing even the most ridiculous affections of nature with the incommunicable attributes of the Divinity,—when they are perceived introducing these holy objects of adoration upon the wide stage of the world, brutalized by the foulest passions that can draw a blush on the face of humanity, actuated by the most malicious feelings that can distort the countenance of envy, hurried forth into the most barbarous actions that can be stamped on the haggard looks of cruelty, and planning and executing the most atrocious crimes, in proportion as their schemes were uncontrollable by the more wise decrees, and irresistible by the more just desires of man,—nay, when even the father of poetry divides the republic of his gods into the most hostile factions, who originally kindled the spark of the direful war of Troy, who were the continual stimulants during the progress of that tremendous contest, and often dyed the Scamandrian plain with the innocent blood of heroes, and finally eradicated from the face of being a whole nation,¹ that had served both parties with the most scrupulous piety, and had spent its wealth in temples for their honour and sacrifices for their worship,—when such monstrous inconsistencies are every where scattered over the remains of the ancient Muses, we are apt to turn away with disgust, and consider them as a mere mass of absurdity,

1. It is generally considered that the Romans derived their origin from the Trojans, but perhaps this is only a fiction invented by that vain and superstitious people. Vid. Wood's *Essay on Homer*.

altogether incongruous with every shadow of reason, and perfectly incompatible with the character of the Divine essence. The slightest consideration would however teach us, that we have drawn our conclusions far too hastily ; there lies concealed under the mantle of outward appearance, a mystery which involves the most momentous truths ; we find depicted amid these sacred arcana *the existence, the unity, and all the essential attributes* of the Supreme God, nay—we find these attributes harmonizing in the most beautiful symmetry, and affording such a perfect mirror of the nature of the Deity, that the ancient system of heathen theology may be looked upon as little inferior to the oracles of the patriarchal and prophetic sages, save in the grand covenant of human Redemption through the death of the promised Messiah.

Ancient History is tolerably clear from the era of Cyrus the great, or the time when Cadmus and Pherecydes introduced the art of prose alphabetical writing, about 544 years before Christ. From this time down to the birth of our Saviour, including a period of nearly six hundred years, we have one continued series of writers, who agree concerning the existence of a God, and in every succeeding age the system of their mythology grows more and more complex and absurd ; at least, in the time of the Roman Republic, the true theology became a branch of philosophy confined only to men of learning, whereas, the ignorant multitude followed the gods of fiction and romance, and worshipped the phantoms of their own bewildered imaginations. But the higher we trace the footsteps of time, and explore the annals of antiquity, the more clearly and distinctly we recognize the knowledge of the one Eternal God. In the course of the following observations we shall endeavour to shew that the *generation* of Hesiod's gods, was

nothing more than an allegorical representation of the agency of the one Supreme Essence operating by a combination of different attributes, and guiding by a mysterious influence the affairs of the universe: and we shall at the same time attempt to explain *the harmony of the Homeric Theology*, which is the principal object of our present investigation.¹ And for this purpose we shall now extract the substance of the learned Dr. Cudworth's *General Survey of the Pagan Deities*.

As the opinion of many self-existent Deities is irrational in

1. "I am very sensible, my lord, that Homer's Mythology is little understood,—or to express it better, is *little felt*. And for this reason, the effects of his Egyptian education are lost upon the greater part of his readers. There are but few who look upon the Divine Persons he employs, otherwise than so many *groundless fictions*, which he made at pleasure, and might employ indifferently; giving to *Neptune*, for instance, the work done by *Apollo*, and introducing *Venus* to perform what he now ascribes to *Minerva*. But it is mere want of perception. His gods are all *natural feelings of the several powers of the universe*,—or, as the Bishop of Thessalonica calls them, *εννοιων ευγενων σκιαι εισιν η παραπετασματα*, *shadowings or wrappers of noble sentiments*. They are not a bundle of extravagant stories, but the most *delicate*, and at the same time, the most *majestic method* of expressing the effects of those natural powers, which have the greatest influence upon our minds and bodies." *Blackwall's Inquiry into the Life of Homer*, p. 142. We shall quote another passage to the same effect from the ancient Poet Aratus:

—μεσται δε Διος πᾶσαι μεν αγνιαι,
Πᾶσαι δ' ανθρωπων αγοραι, μεστη δε θιλασσα,
Και λιμενες παντη δε Διος κεχρημεθα παντες
Του γαρ και γερος εσμεν.—

St. Paul, *Acts* xvii. 28, cited this last hemistich before the court of the Areopagus: εν αυτω γαρ ζωμεν και κινουμεθα, και εσμεν ως και τινες των καθ' ημᾶς ποιητων ειρηκασι, Του γαρ και γερος εσμεν. The former part of this verse seems also to have reference to an old Iambic:

ζωμεν δ' εν αυτω και κινουμεθα.—

We have also in Virgil, the expression *Jovis omnia plena*, and in another place, *Deum namque ire per omnes Terrasque tractusque maris, &c.*

itself, so is it likewise plainly repugnant to the phenomena of the world; in which, as *Macrobius* writes, *omnia sunt connexa*, *all things conspire together into one harmony*, and are carried on peaceably and quietly, without any tumult or confusion, or the least appearance of schism or faction; which could not possibly be supposed, were the world made and governed by a rabble of self-existent Deities, co-ordinate and independant upon one Supreme. Wherefore this kind of Polytheism was confuted by *Origen* in the following manner: ποσῶ οὖν βελτιον το εκ των ὀρωμενων πειθομενον τοῖς κατα την ευταζιαν τοῦ κοσμου σεβειν τον δημιουργον αυτου ἐνος οντος ἐνα, και συμπνεοντος αυτου ὅλῳ ἑαυτῳ, και δια τοῦτο μη δυναμενου ὑπο πολλῶν δημιουργῶν γεγονεναι, ὡς ουδ' ὑπο πολλῶν ψυχῶν συνεχεσθαι ὅλον τον ουρανον κινουσῶν; *How much better is it, agreeably to what we see in the harmonious system of the world, to worship one only Maker of the world, which is one, and conspiring throughout with its whole self, and therefore cannot have been made by many artificers, as neither can it be contained by many souls regulating the motion of the whole heaven?* Now, since this opinion is both irrational in itself and repugnant to the phenomena, there is the less probability that it should have been received and entertained by all the more intelligent Pagans. And that they did not thus universally look upon all their gods as so many unmade, self-existent beings, is unquestionably manifest from hence, because ever since *Homer's* and *Hesiod's* time at least, the Greeks generally acknowledged a *Theogonia*, a generation and temporary production of the gods. Concerning this *Theogonia*, *Herodotus* (*Euterp.* 53.) writes in this manner: ὅθεν γαρ εγενετο ἐκαστος τῶν θεῶν, εἴτε αἰ ησαν πάντες, ὁκοῖοι τε τινες τα εἰδῆα, ουκ ἐπιστε-ατο μεχρι οὐ πρῶην τε και χθες, ὡς εἰπειν λογῷ· Ἴσσιον γαρ και Ὀμηρον ἡλικιην τετρακασιοισι ετεσι ᾔσκεω μεν πρεσβυτερους γε-

νεσθαι, και ου πλεοσι. 'Ουτοι δ' εἰσι οἱ ποιησαντες Θεογονίαν Ἑλληνισι, και τοῖσι θεοῖσι τας επωνυμίας δοντες. *Whence every one of the gods was generated, or whether they were all of them always in existence, and what are their forms, is a thing that was not known till very lately; for I consider that Hesiod and Homer flourished no more than four hundred years before my time; and these were they who introduced the Theogonia among the Greeks, and gave the gods their several names; that is, settled the Pagan Theology. Now if before Hesiod's and Homer's time it was a thing unknown and undetermined among the Greeks, whether their gods were generated, or all of them existed from eternity, then it was not universally concluded by them, that they were all unmade and self-existent. And though perhaps in those ancient times, there might be different opinions concerning the generation and eternity of the gods, yet it does not follow that they who thought them to be all eternal, must therefore necessarily suppose them to be also unmade and self-existent. For Aristotle, who asserted the eternity of the world, and consequently also, of his gods, the heavenly bodies, did not however suppose them to be self-existent or first principles, but all dependent upon one principle or original Deity. And indeed the true meaning of that question in Herodotus, whether the gods were generated, or existed all of them from eternity, is really no other than that of Plato's, εἰ γεγονεν ὁ κοσμος, ἡ αἰωνος εστι, whether the world was made or unmade; and whether it had a temporary beginning, or existed such as it is from eternity.*

We are not able to find, among the Pagans, any who asserted a multitude of unmade, self-existent deities;—on the contrary we shall now find one—no less than Aristotle, who took notice of this opinion of πολλαι αρχαι, many principles, in such a manner

as to confute it,—but who was not occasioned, however, to do that, because it was a doctrine then generally received, but only because he had a mind odiously to impute such a thing to the Pythagoreans and Platonists, who made *Ideas*—or, as they were sometimes called, *Numbers*, in a certain sense, the principles of things. Nevertheless, the opinion itself is well refuted by that Philosopher (Met. lib. xiv. cap. 10.) in this manner: *οἱ δὲ λεγοντες τον αριθμον πρωτον τον μαθηματικον, και οντως αι αλλην εχομενην ουσιαν και αρχας εκαστης αλλας, επεισοδιωδη την του παντος ουσιαν ποιουσιν, κ. τ. λ.* *They who say that Mathematical number is the first, and suppose one principle of one thing, and another of another, would make the world to be like an incoherent and disagreeing poem, where things do not all mutually contribute to one another, nor conspire together to make up one sense and harmony; but the contrary is most evident in the world; and therefore there cannot be many principles, but only one.* From whence it is manifest, that though Aristotle, as well as the other Pagans, was a worshipper of *many gods*, since he somewhere represents it very absurd to sacrifice to none but Jupiter, yet he was no *Polytheist*, in the proper sense of the term, *of many unmade, self-existent deities*; nor indeed a *Ditheist*, or assertor of *two understanding principles, a good and evil god*, as Plutarch pretended him to be, since here he not only explodes that opinion of *πολλαι αρχαι, many principles*, but also expressly derives all from one, and in that very chapter affirms that *good is a principle, but not evil*. But as for the Platonists and Pythagoreans there perstringed by him, though it be true that they made *Ideas* in some sense, *Principles*, as the *Paradigms* of things, yet according to Aristotle's own confession, they declared also that there was *αλλη αρχη κυριωτερα, another superior or more excellent principle*, which is indeed that which

was called by them the το ἐν, ὁ μοναε, *Unity itself*, or *Monad*, that is, *One most Simple Deity*.

Though we have already demonstrated that the *Pagan gods* were not all supposed to be *unmade self-existent beings*, because a *Theogonia*, a *Generation and temporary production of the gods*, was acknowledged, yet for as much as it might be suspected, that the ancients held, notwithstanding, a multitude of *unmade Deities*; we have now made the best enquiry we could concerning this, and the utmost that we have been able yet to discover is, that some few of the professed Pagans, as well as of pretended Christians, have indeed asserted a *duplicity* of such *gods*, one *good*, and the other *evil*, but no more; whereas, on the contrary we have found, that Aristotle professedly opposed this opinion of *many principles*, or *unmade gods*, which certainly he should never have done, had it then been the generally received opinion of the Pagans. But we should be enabled to make a more clear judgment concerning this controversy,—whether there was not among the *Pagan Deities*, a multitude of supposed *unmade beings*, if we were to take a short survey of the religion of the Pagans, and consider all the several kinds of gods worshipped by them,—which may be reduced to the following heads: First, it is certain, that many of the Pagan gods were nothing else but *dead men*, or the souls of men deceased, called by the Greeks, *Heroes*, and by the Latins, *Manes*, such as *Hercules*, *Liber*, *Aesculapius*, *Castor*, *Pollux*, *Quirinus*, and the like. Nor was this true only of the Greeks and Romans, but also of the Egyptians, Syrians, and Babylonians. For which cause, the Pagan Sacrifices are contemptuously called in the Scriptures *the Sacrifices of the Dead*, that is, not of *dead and lifeless Statues*, but of *Dead Men*. And this was the reason, why many of the religious Rites and Solem-

nities observed by the Pagan Priests, were *mournful* and *funereal*, as it is expressed in *Baruch* (vi. 31) concerning the Babylonians: *Their Priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads; they roar and cry before their gods, as men do at the feast when one is dead.* And the same is noted likewise by the Poet concerning the Egyptians,

Et quem tu plangens, hominem testaris, Osirin :

and intimated by Xenophanes the Colophonian, when he reprehensively admonished the Egyptians after this manner: *εἰ θεοὺς νομίζουσι, μὴ θρηνεῖν, εἰ δὲ θρηνοῦσι, μὴ θεοὺς νομίζειν, that if they considered them gods, they should not lament them, but if they would lament them, they should no longer think them gods.* Moreover, it is well known that this custom of *deifying men*, was afterwards carried much farther, and that living men, as *Emperors*, had temples and altars erected to them,—nay, human *Politics* and *Cities*, were also sometimes deified by the Pagans, Rome itself being made a *goddess*. Now no man can imagine that those *men-gods* and *city-gods*, were looked upon by them as so many unmade, self-existent Deities, as they were not indeed so much as *φύσει γηγνητοὶ θεοί*, *gods made or generated by nature*, but rather artificially made by human will and pleasure. Again, another sort of the *Pagan Deities*, were all the *greater parts* of the visible Mundane System, or corporeal world, as supposed to be animated, the Sun, the Moon, and the Stars, and even the Earth itself under the names of *Vesta* and *Cybele*, *the mother of the gods*, and the like. Now it is certain also, that none of these could be taken for unmade self-existent Deities, by those who supposed the whole world itself to have been generated, or had a beginning, which, Aristotle tells us, was the generally received opinion before

his time. There was, moreover, a third sort of Pagan deities, *Ethereal* and *Aerial Animals* invisible, called *Demons*, *Genii*, and *Lares*, superior indeed to men, but inferior to the *celestial* or *mundane gods* before mentioned. Wherefore, these also must necessarily be looked upon by them as merely *γενητοι θεοι*, *generated or created gods*, since they were but certain *inferior parts* of the whole generated world. Besides all these, the Pagans had yet another *sort of gods*, that were nothing but mere *accidents*, or *affections of substances*, and which, therefore, could not be supposed by them to be self-existent Deities, because they could not so much as *subsist by themselves*;—such were, *Virtue*, *Piety*, *Felicity*, *Truth*, *Faith*, *Hope*, *Justice*, *Clemency*, *Love*, *Desire*, *Health*, *Peace*, *Honor*, *Fame*, *Liberty*, *Memory*, *Sleep*, *Night*, &c. all of which had their temples or altars erected to them. Now this kind of *Pagan gods*, cannot well be conceived to have been any thing else, but the *various manifestations*, of the *One Divine Force*, *Power*, and *Providence*, that runs through the whole world, as respecting the *good* and *evil* of men, *fictitiously personated*, and represented as so many *gods* and *goddesses*. Lastly, there is still another kind of *Pagan gods*, having *substantial* and *personal names*, which, however, cannot be conceived to so many *Understanding Beings*, *unmade* and *independent* upon any *Supreme*, were it for no other reason than this,—because they have all of them their *particular places* and *provinces*, *offices* and *functions* severally assigned to them, and to which they are confined, so as not to interfere with one another, but agreeably to make up one orderly and harmonious system of the whole ;—one of those gods ruling only in *the heavens*, another in *the air*, another in *the sea*, and another in *the earth and hell* ;—one being *the god* or *goddess* of *Learning* and *Wisdom*, another of *Speech* and *Eloquence*, another

of *Justice* and *political order*,—one the god of *war*, another of *pleasure*, another of *corn*, another of *wine*, &c. For how can it be conceived, that a multitude of *understanding beings*, *self-existent* and *independent*, could thus of themselves have fallen into such an uniform order and harmony, and having quietly and peaceably shared the government of the whole world among them, should carry it on with such constant regularity?

But the truth of the whole matter appears to be this,—that the ancient Pagans *physiologized* in their Theology, and whether looking upon the whole world *animated*, as *the Supreme God*, and consequently *the several parts* of it as his living members, or else apprehending it to be at least a *mirror*, or visible image of the invisible Deity, and consequently all its *several parts*, as so many manifestations of the Divine Power and Providence, they imagined that all their devotion towards the Deity ought not to be huddled up in one general and confused acknowledgement of a *Supreme Invisible Being*, the Creator and Governor of all, but that all the *several manifestations* of the Deity in the world, considered singly and apart by themselves, should be made so many distinct objects of their devout veneration; and for this reason they did προσωποποιεῖν, *speak of the things in nature and the parts of the world, as persons*, and consequently as so many *gods and goddesses*,—yet in such a manner, that the intelligent might easily understand the meaning, that all these were really nothing else, but so many *names and notions* of that *One Numen*, Divine Force and Power, which runs through the whole world, variously displaying itself therein. To this effect, *Balbus* in *Cicero*: Videtisne ut a Physicis rebus, tracta ratio sit ad commentitios et fictos Deos? *See you not how from the things of nature fictitious gods have been made?* And Origen seems to insist upon this very thing, (where Celsus

upbraids the Jews and Christians for worshipping one only God) shewing that all that seeming multiplicity of Pagan gods could not be understood of so many distinct, substantial, independent Deities : *δεικνυτο τοιουν πῶς ὁυτος δυναται παραστησαι το πληθος τῶν καθ' Ἑλληνας, η τους λοιπους βαρβαρους· δεικνυτο ὑποστασιν και ουσιαν Μνημοσυνης γεννῶσης απο Διος τας Μουσας, η Θεμιδος τας Ὁρας, η τας Χαριτας αιει γυμνας παραστησατο ἔννασθαι κατ' ουσιαν ὑφেষτηκεναι· αλλ' ου ἔννησεται τα Ἑλληνων αναπλασματα σωματοποιεῖσθαι δοκοῦντα απο τῶν πραγματος δεικνυναι Θεους.* *Let Celsus therefore himself shew how he is able to make out a multiplicity of gods substantial and self-existent, according to the Greeks and other barbarous Pagans ; let him declare the essence and substantial personality of that Memory which by Jupiter generated the Muses, or of that Themis which brought forth the Hours ; or let him shew how the graces always naked do subsist by themselves. But he will never be able to do this, nor to make it appear that those figments of the Greeks, which seem to be really nothing else but the things of nature allegorically personated, are so many distinct, self-existent Deities.*

This *fictitious personifying* and *deifying* of things by the Pagan Theologists were done in two different ways: First, when those things in nature were themselves, without any change of names, spoken of as persons, and thus made *gods* and *goddesses*. Secondly, when there were distinct *Proper and Personal* names accommodated severally to those things, as that of *Minerva* to *wisdom*, of *Neptune* to the *sea*, of *Ceres* to *corn*, of *Bacchus* to *wine*, &c. This mystery of the *Pagan Polytheism* is thus fully expounded by *Moscopolus* (in Hesiod. p. 1): *ιστεον ὅτι παντα οἱ Ἕλληνες ἅ δυναμιν εχοντα ἑωροῦν, ουκ ανευ επιστασιας θεῶν την δυναμιν αυτων ενεργεῖν ενομιζον, ἐνι δ' ονοματι το τε την δυναμιν*

έχον, και τον επιστατοῦντα τοῦτῳ θεον ωνομαζον· ὁθεν Ἡφαιστον
 ἐκαλοῦν το τε διακονικον τοῦτο πῦρ, και τον επιστατοῦντα ταις δια
 τουτοῦ ενεργοῦμεναις τεχναις, και Δημητραν τον σιτον και τους
 καρπους, και την ὠροῦμενην τουτους θεον, και επιστατοῦσαν αυτοῖς,
 και Αθηναν την φρονησιν, και εφορον της φρονησεως θεον· και τον
 Διονυσον τον οἶνον, και τον διδοντα τουτον θεον, ὃν και απο τοῦ
 διδοναι τον οἶνον ὁ Πλατων παραγει, και διδουνυσον τοῦτον ποιεῖ εἰτα
 και Διονυσον· και Εἰλειθυιας τους τοκους, και τας εφορῶσας τους
 τοκους, θεας· και Ἀφροδιτην την συνουσιαν και επιστατοῦσαν ταυτη
 θεον· κατα τοῦτο και Μουσας ελεγον τας τε λογικας τεχνας, ὡς
 ῥητορικην, αστρονομιαν, κωμωδιαν, τραγωδιαν, και τας εφορους και
 παροχους τουτων θεας. *We must know that whatsoever the Greeks*
saw to have any power, virtue, or ability in it, they looked upon it as
not acting according to such power, without the providence, presi-
dency, or influence of the gods; and they called both the thing itself
which hath the power, and the deity presiding over it, by one and
the same name; whence the ministerial fire, used in mechanic arts,
and the god presiding over those arts that work by fire, were both
called Hephæstus, or Vulcan; so the name Demetra or Ceres,
was given as well to corn and fruits, as to that goddess which be-
stows them; Athena or Minerva signified both wisdom and the
goddess which is the dispenser of it; and Dionysus or Bacchus
signified wine and the god that giveth wine,—whence Plato derives
the etymology of the word απο του διδοναι οἶνον, from giving of
wine. In like manner, they called the child-bearings of women,
and the goddesses which superintend over them, Eilithuiæ,—and
coition or copulation, and the deity presiding over it, Aphrodite or
Venus; and lastly, in the same manner by the Muses, they signi-
fied both those rational arts, such as Rhetoric, Astronomy, Comedy,
Tragedy, and the goddesses that preside over and promote such

arts. Now, as the several things in nature, and parts of the corporeal world, are thus *metonymically* called gods and goddesses, it is evident that such deities as these could not be supposed to be *unmade* or *self-existent*, by those who acknowledged the whole world to have been generated and to have had a beginning. But, as these names were used more properly to signify *invisible* and *understanding powers*, presiding over the things in nature, however they may have an appearance of so many distinct *deities*, yet they all seem to have been in reality nothing else, but, as *Balbus* in *Cicero* expresses it, *Deus perlinens per naturam cujusque rei*, *God passing through and acting in the nature of every thing*, and consequently but several names, or so many different notions and considerations of that *One Supreme Numen*, the Divine Force, Power, and Providence, which runs through the whole world, and operates therein according to its various manifestations.¹ Vid. *The Intellectual System of the Universe*, book I. c. iv. §. 13.

The limits of this brief Dissertation will not allow us to enter into deep researches concerning these interesting topics. That the ancient Pagans acknowledged but One Supreme Essence is sufficiently evident from this consideration, that they invested their deity with the incommunicable attribute of *Omnipotence*, which we observe was the case from various passages of their writings. Homer, *Iliad* I. 587.

—αργαλεος γαρ Ολυμπιος αντιφερεσθαι.

Difficilis enim Olympius, cui resistatur.

1. πας δ' ὁ περὶ τῶν θεῶν λόγος αρχαιας εξεταζει δοξας και μυθους· αιγιτομενων τῶν παλαιων ἄς ειχον Εννοιας φυσικας περὶ τῶν πραγματος, και προστιθεντων αιει τοῖς λογοις τον Μυθον. Strabo, lib. I.

Odyss. IV. 397.

Αργαλεος γαρ τ' ἐστι Θεος βροτῷ ἀνδρὶ δαμῆναι.

Difficilis enim est Deus mortali homini domari.

Odyss. IV. 237.

——αταρ Θεος αλλοτ' ἐπ' αλλῷ

Ζεὺς ἀγαθὸν τε κακὸν τε εἰδοῖ· δύναται γὰρ ἀπαντα.

——*Enimvero Deus alias in alium*

Jupiter bonumque malumque dat, Potest enim Omnia.

Odyss. XIV. 444.

——Θεὸς δὲ το μὲν δώσει, το δ' εἶσει,

Ὅ, τι κεν ᾧ θυμῷ ἐθέλει, δύναται γὰρ ἀπαντα.

——*Deus autem quidem dabit, illud vero sinet,*

Quodcumque suo animo voluerit,—Potest enim Omnia.

To the same effect also the ancient poet *Linus*:

Ῥαδία παντα θεῷ τελεσαι, καὶ ἀγνῆτον οὐδέν,

God can easily do all things, and nothing may not be accomplished by him.

Callimachus Fragm. 137.

——εἰ θεὸν οἶσθα,

Ἴσθ', ὅτι καὶ ῥέξαι δαιμονὶ πᾶν δυνατόν.

——*Si Deum nosti,*

Scias etiam, quod Deus Omnia facere possit.

Pindar, Isth. Ode V. 66.

Ζεὺς ταῦτε καὶ τα νημεῖ,

Ζεὺς, ὁ παντῶν κυριος.

Jupiter hæc et illa tribuit,

Jupiter, Omnium Dominus.

Agatho, an ancient poet, who affirms that nothing is impossible to God, but that which implies contradiction.

Μοῦνον γὰρ αὐτοῦ, καὶ Θεὸς στερισκεται,
 Ἀγενήτα ποιεῖν, ἅσ' ἂν ᾗ πεπραγμένα.
Hoc namque duntaxat, negatum etiam Deo est,
Quæ facta sunt, infecta posse reddere.

And finally, Epicharmus :

Οὐδὲν διαφεύγει το θεῖον· τοῦτο γινώσκειν σε δεῖ·
 Αὐτός εσθ' ἡμῶν ἐποπτής. αὐνατεῖν δ' οὐδὲν Θεῷ.
Res nulla est Deum quæ lateat, scire quod te convenit ;
Ipse est noster Introspector,—Deus certe nil non potest!

The Latin Poets also often speak of *Pater Omnipotens*, *Jupiter Omnipotens*, &c. so that we may conclude, with certainty, that the ancients universally attributed *Omnipotence* to their deity, in the same manner as the Jews or Christians to the supreme Jehovah.¹

1. We might gather many passages from ancient authors where the existence and unity of a God is *explicitly* acknowledged. Thus Euripides,

Ἀλλ' ἐστίν, ἐστί, καὶ τις ἐγγελα λόγῳ,
 Ζεὺς, καὶ θεοὶ, βροτεῖα λεύσσαντες παθῶ.

Plutarch, in his *Platonic Questions*: καὶ Ξενοκράτης Διὰ Ὑπατον καλεῖ, πρότερον δ' Ὅμηρος τὸν τῶν ἀρχόντων Ἀρχόντα Θεόν, Ὑπατον κρειόντων προσεῖπε. This is exactly similar to the Scripture phraseology, *King of kings and Lord of lords*. Proclus, upon Plato's *Timæus*: ὁὕτω τοῖνυν συμπασαν τὴν Ἑλληνικὴν θεολογίαν ἀπεφῆναιμεν, τῷ Διὶ τὴν ὅλην δημιουργίαν ἀπονεμοῦσαν.

The famous passage of Sophocles :

Ἐῖς ταις ἀληθειαισιν, εἷς ἐστὶν θεός,
 Ὅς οὐρανὸν τ' ἐτενξε καὶ γαῖαν μακρὰν,
 Πόντον τε χαροπὸν οἶδμα, κανεμῶν βίαν, &c.

These verses are not to be found in the Tragedies of Sophocles now extant, but they have often been quoted by the ancient Fathers, and Clemens Alexandrinus relates, that they were ascribed to Sophocles by Hecataeus the historian. Vid. Cudworth's *Intell. Syst.* p. 363. It would be an endless task to quote all the devotional pieces and ejaculations to the One Divine Being, which are every where scattered over the Tragedies of Euripides.

Valerius Soranus, recorded by Varro :

Jupiter Omnipotens, regum Rex ipse Deumque
Progenitor, Genitrixque Deum,—Deus Unus et Omnis!

We shall here conclude with a short *physiological* interpretation of the principal Divinities in Homer.

Ζεύς, *Jupiter*, is so called, according to some, ἀπο τοῦ αἰτίος τοῦ ζῆν εἶναι, *because he is the cause of life*; but others derive the word from δέος, *terror*, because the supreme god is an object of fear; for, in the *true Theology* of the ancient Pagans, this name represented the being of the Divine Essence. In *Mythology*, however, many poetical fictions were confounded with the real notions of his character, such as his amours with women, his quarrels with his wife in heaven, &c. *History* makes him a king of Crete;—*politically*, he denotes empire and the regal dignity; *allegorically*, he signifies the influence or directing agency of princes; but in *Natural Philosophy*, he denotes the upper air or the higher heavens, from whence, in *Astronomy*, the name of Jupiter was given to one of the planets which moves in those remote regions.

Ἥρα, *Juno*, is said to be the wife and sister of Jupiter, because in *Natural Philosophy*, she represented the lower air, or the atmosphere round the earth, and hence her name, ἀπο του αερος, *ab acre*; and hence also the epithet λευκωλενος, *white-armed*, is applied to her, because of the splendor of the atmosphere, δια το διάφανες τοῦ αερος. In *political institutions*, she signified the regal power, and hence states and nations are said to be harrassed by the resentments of this malicious goddess.

Αθήνη, *Minerva*, is said to have sprung from the head of Jupiter, because she denoted the mental agency which arises from

In Cudworth, p. 433, there is quoted a *most devout Hymn* of Cleanthes, or a *religious address* to the Supreme God, with an elegant Latin translation by Dr. Duport, but it is too long to be inserted in this note.

the pure intellectual principle of intelligence; hence we find applied to her those epithets which are descriptive of mental energy,—such as *ευκομος*, *having beautiful hair*, ζ. 92, where the mind is represented as a charming virgin, attracting the admiration of her lovers;—*γλαυκωπις*, *blue-eyed*, β. 280. ζ. 88; denoting the clearness and perspicacity of the intellect; *τριτογενεια*, *sprung from the head*, δ. 515, because counsel and design emanate from the intellectual faculties operating in the head; *ερυσιπτολις*, *guardian of the city*, ζ. 305, because a City or State is preserved by the assiduous care of the mind; *πολυβουλος*, *forming many counsels*, ε. 260, because the mind is the source of all plans and schemes; *ατρυτωνη*, *indefatigable*, ε. 115, signifying that the soul or intellectual principle is never worn out with weariness, but always ready for *ου*, and giving rise to new machinations and contrivances, &c.

Απολλων, *Apollo*, signifies the Sun, in *Physical Science*. He is said to be the son of Jupiter and Latona, that is, the offspring of the air and night, because the sun issues as it were from the womb of night, which is metaphorically represented as having been embraced by Jupiter, denoting that the dark nocturnal atmosphere is surrounded by the regions of the more remote heavens. *Λητω*, *Latona*, is so called, *quia noctu dormientes παντων λανθανομεθα*, *et visui παντα λανθανει*, because in the sleep of night we are buried in oblivion, and the scenes of nature escape our observation. In *Theology*, Apollo is the chief instrument by which Jupiter, the Supreme God, confers blessings upon mankind, and answers in the kingdom of nature to the influences of the Holy Spirit in the kingdom of grace. He derives his name partly from *απολυνειν*, *to heal*, and partly from *απολλυειν*, *to destroy*; because the rays of the sun are productive both of

health and of disease. He is called Νομος, *one that giveth pastures*, απο τοῦ νεμειν, *from feeding* the flocks, because the earth, cherished by the warmth of the sun, produces grass for fodder. He was worshipped, particularly in Lycia, because the Fables relate that Latona immediately after the birth of Apollo and Diana, departed with her infant twins into Lycia, and hence he is called Λυκιος and Λυκηγενης, δ. 101. This, however, is only a physiological allegory; *light* was called λυκος by the ancient Greeks; hence Latona, after the birth of Apollo, is said to have gone into Lycia, which signifies that night after the rise of the sun departs into light, or becomes day. His peculiar epithets are κλυτοτοξος, *renowned with the bow*, ἐκηβολος and ἐκατηβολος, *far-darting*, χρυσαορος, *having a golden sword*, αργυροτοξος, *having a silver-bow*, &c. all of which have reference to the rays of the sun, which are shot as it were, like arrows from a bow. He is likewise emphatically called φοῖβος, *quasi φαιος βιοῦ*, denoting that he is the light or principle of life.

Κρονος, *Saturn*, is that period of time, or that eternity which happened before the Creation of the world. There is no subject whatever, except the nature of a spiritual essence, so incomprehensible as this Κρονος, or Eternity. However, we may endeavour to divest ourselves of external notions, and penetrate into the deep profundities of metaphysical conceptions, all our ideas, in their various relations, compositions, and analyzations, must necessarily bear the stamp of material perceptions, because they are derived from sensation, which is the grand, original source of every species of intellectual knowledge. Now, we obtain our notions of time from a succession of ideas, arising from a succession of things or events affecting our external senses; and by a reference to certain fixed standards, we form the different

conceptions of days, weeks, months, years, &c. and hence, the idea of Time is properly speaking, the consciousness which we have in our minds of a separation or limitation between the occurrences of our thoughts,—or, it is the idea of *the absence of all ideas*; and in this sense, it is analogous to the void of empty space, which can only be made a subject of consideration from the absence of things,—that our external senses are not continually affected by external objects. This distance or separation between our thoughts may be conceived as small as we please, and enlarged as far as our imaginations can reach; and this wide extent or absence of all ideas of existence is the only notion we can form of Eternity. Hence, since all our conceptions of duration have necessarily a reference to a termination in ideas of material existence, and that the very definition of Eternity implies a duration of boundless infinitude, and utterly unmeasurable by the relations of natural phenomena, it follows that Eternity is a thing to which it is altogether impossible for us to attach any proper meaning. It is, therefore, not at all surprising that this abstruse subject involved many of the ancient philosophers in labyrinths of inextricable difficulties respecting the creation of the world, and forced them to conjecture the eternity of matter, and even the eternity of the forms or images of things by which the Deity fabricated the Universe.¹

1. “The answer of a great man, to one who asked what Time was, *Si non rogas intelligo*, (which amounts to this; the more I set myself to think of it, the less I understand it,) might perhaps persuade one, that *Time*, which reveals all other things, is itself not to be discovered. *Duration*, *Time*, and *Eternity* are not, without reason, thought to have something very abstruse in their nature. But however remote these may seem from our comprehension, yet if we trace them right to their originals, I doubt not
but

Rhea, the wife of Saturn, denotes the eternal existence of incorporeal substance, ὑλην ἀρχηγόνον, which was a doctrine of the ancient Atomical Philosophy, even before the time of the Atheistical Physiologists, Leucippus and Democritus. And Jupiter is said to be the offspring of Saturn and Rhea, signifying that the Supreme God has existed from all eternity, and that he is of an incorporeal essence; though it does not appear that the Pagan Theologists had any conception of the spirituality of his nature. Indeed, it may be proved, without having recourse to any metaphysical subtilty, that the notion of a spirit is a thing absolutely incomprehensible to the human mind; for there is no faculty of the soul entirely distinct from material perceptions, and, therefore, there is no medium by which we can derive an idea of the *positive* properties of an immaterial Being. We are taught by the records of inspiration, that "God is a spirit," but we can only learn from this some of the *negative* attributes of his character,—that they bear not the slightest analogy to the qualities of natural phenomena, which are subject to the investigations of human reason.¹ The Fables of Mythology relate, that Saturn devoured all his children as soon as they were born, till Rhea gave birth to Jupiter, who dethroned his merciless Father, and

but one of those sources of all our knowledge, *viz. sensation and reflection*, will be able to furnish us with these *Ideas*, as clear and distinct as many other, which are thought much less obscure; and we shall find, that the *Idea* of Eternity itself is derived from the same common original with the rest of our *Ideas*." *Locke's Essay*, B. II. Chap. XIV. Sec. 2.

1. When Hiero, king of Syracuse, "asked the famous Simonides his opinion with regard to the nature and attributes of the Deity, the learned sage desired one day's time for consideration; the next day he asked two, and went on increasing in the same proportion. The prince pressing him to give his reasons for these delays, he confessed that the subject was above his comprehension and that the more he reflected, the more obscure it appeared to him." *Rollin's Ancient History*, B. vii. Chap. 2.

usurped his dominions. This signifies that the existence of the Deity is beyond the utmost extent of duration which it is possible for the mind to conceive; but that the existence of all other Beings, compared with Eternity, is swallowed up as it were, like a drop of water in the boundless infinitude of the ocean. It is wonderful how these poetic fictions, which, at first sight, appear in the highest degree absurd and ridiculous, are fraught with the most momentous mysteries, and every where manifest that they are only allegorical embellishments of traditions from a Divine Revelation.

Ποσειδῶν, *Neptune*, is the Divine power manifested in the watery element, and more especially in the sea. By a poetical metaphor it denotes *την ὑγροτητα ενψυχον*, *the energetic elasticity of the mind*, as in *φ.* 284—299. Because the sea was supposed to be the cause of earthquakes, he was called *σεισιχθων* and *ενοσιγαιος*. And because the earth was thought to be surrounded and engirt entirely by the sea, he was called *γαιηοχος* and *ασφαλιος*. It is said that he conspired against Jupiter, *α.* 400; which is probably a fictitious allegory built upon some tradition respecting the deluge, when the element of water threatened, as it were, to usurp the dominions of the upper air. He is represented as harrassing the Greeks, *η.* 445—464, signifying that they were at that time distressed by storms and violent hurricanes blowing from the sea; on the contrary, *ν.* 17—19, he is said to assist the Greeks, where the Poet metaphorically describes a storm, that proved advantageous to his countrymen. He loosens the horses of Jupiter, *θ.* 440; which signifies that the atmospheric air reaches as far as the surface of the sea, and there terminates, or that a mass of electric clouds gathers over the sea, and there discharges itself in volleys of thunder and lightning. Laomedon is said to have

hired Apollo and Neptune to build the walls of Troy, but that he refused to reward the labours of the gods. This happened only four generations before the time of Homer, so that it could not be a thing of great obscurity how the walls were built; we may therefore feel assured, that the people of that age perfectly comprehended the meaning of the Poet, who only related in a poetical style, that Laomedon, when he was building the walls of Ilium, borrowed some pecuniary assistance from the temples of Neptune and Apollo, which afterwards he never restored or refused to pay an interest, according to his stipulated engagements. Vid. *φ.* 435—469. A bull was sacrificed to Neptune, from the similarity between the bellowing of that animal and the boisterous roar of the sea, and from the winding curvature of the billows in the form of the victim's horns; but a lamb was sacrificed to him, because moisture produces a fresh verdure over the earth, causing her as it were, to grow young and tender like a lamb. Vid. *Odyss. α.* 25. λ. 129—130. He is called the father of Nausithous, because that hero was skilled and successful in navigation, *Odyss.* 56—62. Coll. 35. But he is hostile to Ulysses, because that unfortunate traveller endured great hardships by sea and land, *Odyss.* λ. 100—103; whilst again he is called the father of Polyphemus, because that fictitious giant was probably a terrible pirate on the coasts of Sicily, who derived great wealth from the sea. The word *ποσειδῶν* signifies *the moisture*, or more literally, *the drink of the earth*, from *ποσις*, *potio*, and *δα*, *the earth*. The Athenians worshipped, with great devotion, *Ποσειδῶνα τὸν Ἀσφαλειον*, because they were so much devoted to Navigation. *Aristoph. Acharn.* 682.

Αρης, *Mars*, denoted war in general, but more especially a furious impetuosity in the field of battle; and hence the epithet

Θουρος, *impetuosus*, is so often applied to him. He generally favours the Trojans, signifying that these barbarians fought with a blind and obstinate fury, whereas Minerva, *a deliberate resolution and courage*, manifests the superior skill of the Greeks in military tactics; δ. 439; ε. 355, &c. He is wounded by Diomede, ε. 855, sqq. and raises the most hideous clamour, which signifies that many of the boldest ranks of the Trojans were overthrown by that hero; and the flight of the wounded god to heaven, denotes a complete rout of his proteges, whilst the dust rose in columns to the air. In the same manner Diomede wounds Venus, as she is rescuing her son Æneas, ε. 336; which signifies that, whilst a band of effeminate youths, were endeavouring to preserve Æneas from destruction, Diomede scattered a terrible havoc among them.

Αἰδης, or Ἀδης, *Hades*, is the region of departed spirits; from a *not*, and εἶδω, *to see*; because it is *dark and gloomy*; others derive it from ἡδω, *to delight*, signifying, *by antiphrasis*, a place ὃ ἡδεται οὐδεὶς, *where no one is delighted*;—in the same manner as Χάρων, the old Stygian ferry-man, is derived, by *antiphrasis*, from χαίρω, *to rejoice*. Hades, in the poetical allegory is the same as Pluto, the god of the infernal world, and who occupies the dominions of the third part of the Universe. *Maximus Tyrius* observes, that Homer shared the government of the world amongst a triumvirate of gods: τριχθα' Ὀμηρῳ δεδασται τα παντα, Ποσειδῶν μὲν ἐλαχε πόλιν ἅλα ναιεμεν αἰε, Ἀδης δ' ἐλαχε ζοφόν ηεροεντα, Ζεὺς δ' οὐρανόν. *All things are portioned out by Homer in three divisions;—the hoary sea is allotted to Neptune, the dark subterraneous regions are assigned to Pluto, and Jupiter rules in heaven*; and these three monarchial gods are sometimes called respectively, the Marine, the Terrestrial, and the Celestial

Jupiter. But we have seen, however, that Homer and the ancient Pagans in general acknowledged but One Supreme Deity; so that these three divinities are only fictitious subdivisions of his power, as it rules among the orders of super-human intelligences in heaven,—directs the affairs of men upon earth,—and extends its influence to the dark, mysterious regions of the dead in the land of Hades.¹

We have now considered some of the most prominent points in the allegorical and physiological Mythology of Homer. The same rule of interpretation will always hold, and we shall find that, however wrapped up in the garb of poetic fiction, and arrayed in metaphorical embellishments, the fables which are scattered in such profusion over his works, may always be explained on the principles of Natural Science, or by a reference to some historical tradition, which bears so strong a similarity or analogy to the sacred records of inspiration, as evidently to prove, that it was handed down from generation to generation, from the primeval communication of knowledge to the parent source of

1. Vid. Damm. *Lexicon Homericum*. For a full explanation of ancient Mythology, on the principle of physiological interpretation, vid. Gale's *Opuscula Mythologica Physica et Ethica*, and especially Phurnuti *Librum de Natura Deorum*; in this collection also an *Investigation of the Life and Writings of Homer* may be seen. Those who wish to see the Mythology of the Greeks and Romans treated of more at large, may consult Van Staveren's *Mythographi Latini*, and especially, Fulgentii *Mythologicon*. Those who have a desire to trace the whole system of heathen Theology into its original sources, may derive much satisfaction from the learned and ingenious theories of Bryant in his *Analysis of Ancient Mythology*, and from the still more learned work of the Abbe Banier, where the *Mythology and Fables of the Ancients are explained from history*. Vid. etiam Faber *on the Mysteries of the Cabiri*; Jamieson's *Dissertation on the Origin of the Greeks*, prefixed to his *Hermes Scythicus*; Mallet's *Northern Antiquities*; Ouvaroff's *Essay on the Eleusinian Mysteries*; Bocatius *on the Genealogy of the gods*; Gyraldus *De Deis Gentium*, &c. &c.

mankind, as well as from the succeeding explications of Divine mysteries that were made to the antediluvian Patriarchs. Some of the foregoing considerations may also enable us to conjecture the reasons which induced Homer to represent his divinities as being at variance amid the conflicting interests of the Greeks and Trojans. The immediate cause of the Trojan war was the rape of Helen, which was an action in itself highly unjust and atrocious, and especially such, when it was accompanied by a violation of every principle of honour, friendship and hospitality. To vindicate the equitable dealing of Providence, it was necessary that God should inflict upon the guilty a punishment proportionable to his crime. But as all the Trojans were not implicated in the guilt of Paris, and especially Hector appears to have been perfectly innocent, and displeased at the conduct of his brother, it was evidently unjust to involve the whole nation at once in the same overwhelming catastrophe. However, by their contempt to the embassies of the Greeks, who demanded the restoration of the princess before the commencement of hostilities, Priam and his court of legislature subjected themselves to the wrath of heaven, and thus brought upon themselves the tremendous horrors of war. In this predicament therefore it is reasonable to suppose, that the various claims of Justice, Mercy, and Truth, would operate upon the superintending mind of the Deity, with such a contrariety of impulses, that the system of Providence would appear to stand for a time as it were *in equilibrio*. The angry voice of Justice, which was represented under the character of Juno, would continually cry for revenge, whilst Minerva, the effluence of truth, would echo forth the sound, and appeal to the immutability of the Divine perfections. These attributes of God therefore would set all their terrors in array against the guilty Trojans,

and persecute them with unquenchable fury;—whilst the milder emanations of mercy and universal love would descend in the beams of the sun, or distill in showers of blessings with the morning dew, or manifest the Divine forbearance and willingness to pardon the contrite and humble spirit, by summoning forth the wilder commotions and the more direful horrors of nature—to arrest the arm of justice and stay the progress of revenge. Here then we observe *the harmony* of the Homeric Theology; the sole design of the Poet seems to have been to give a perfect delineation of the Divine Character,—to embody the traditions of ancient days with the romantic effusions of fancy,—to array every perfection of the Deity with the loftiest sublimities of imagination, and to pourtray his functions and relations towards the affairs of men, with the most exquisite symmetry and order.¹ The whole texture of the Iliad and the

1. We have already noticed a few parallelisms in the Holy Scriptures and the first Six Books of the Iliad. We shall now shew, that the same train of thought pervades likewise the Odyssey. *God is the giver of all blessings*, Θεοι, δωτῆρες ἑαων. Od. θ. 325. Matt. vii. 11. St. James i. 17. Vid etiam Procl. in Platon. Theol. cap. 17. Cic. Orat. pro Sext. Rose. Amerino.—*He is the dispenser of both good and evil*, Ζεὺς ἀγαθόν τε κακόν τε δίδοι, Od. δ. 237. Job ii. 10. Eccles. vii. 14; σοι μὲν παρὰ καὶ κακῷ ἐσθλὸν ἐθήκε Ζεὺς, Od. ο. 487. Vid. Pindar. Isth. V. 66.—*He is the protector of the poor, the suppliant and the stranger*, Πρὸς γὰρ Διὸς εἰσιν ἅπαντες, ξεινοὶ τε πτωχοὶ, &c. Od. ζ. 208. ξ. 58. Prov. xix. 17; Ζεὺς δ' ἐπιτιμητῶρ ἱκετῶν τε, ξεινῶν τε, ξείνιος, &c. Od. ι. 270. Deut. x. 18, 19; Ps. cxlvi. 9; Heb. xiii. 2. ἐπεὶ ξεινοὺς οὐχ ἄξιο σὺ ἐνὶ οἴκῳ,—τῷ σε Ζεὺς τίσαιτο, Od. ι. 479. Exod. xxii. 21. sqq. Πτωχῶν γὰρ Θεοὶ καὶ ἐριννυεὶ εἰσιν, Od. ρ. 475; Psal. xii. 5. and lxix. 33; Ζεὺς σφέας τίσαιτο ἱκετησίους, ὅς τε καὶ ἀλλοὺς ἀνθρώπους ἐφόρᾳ, &c. Od. ν. 213. vid. Apollon. Argon. III. 985. *He knows and beholds all things*, Θεοὶ δὲ τε πάντα ἴσασιν, Od. δ. 379; Job xxi. 17; Heb. iv. 17; Ὁ γὰρ τ' ἐν οἴδεν ἅπαντα, μοῖραν τ' ἀρμοριῇν τε καταθνήτων ἀνθρώπων, Od. υ. 75; Psal. cxxxix. 1. sqq. *He punishes the wicked*; καὶ τίνυται ὅστις ἁμαρτή, Od. ν. 214; Psal. x. 14. *He abominates evil deeds*; οὐ μὲν σχετλῖα ἐργὰ θεοὶ μακαρεῖς

Odyssey is interwoven with attestations of the most unhesitating belief in the *existence* of a God,—and interspersed with aspirations of the profoundest reverence towards his character as the Supreme Disposer of the Universe; the whole machinery of moral actions winds round its forces in their infinite involutions and complications under the sole guidance of his unerring *wisdom*;—the most rigorous regard towards the conduct of moral agents, who were endowed with freedom of volition, and capabilities of discerning the limits between *right* and *wrong*, is a conclusive evidence that the Poet attributed to his Divinity the principles of the strictest *rectitude* and *justice*,—whilst patience and long-suffering

καρες φιλεουσιν, *but loves rectitude and justice*,—αλλα δικην τιουσι, και αισιμα εργ' ανθρωπων, Od. ξ. 83; Psal. v. 5—6, and xxxiii. 5, and xlv. 7. *He humbles one and exalts another*; ρηϊδιον δε θεοῖσι, τοι ουρανον ευρυν εχουσιν, ημεν κυδῆναι, θνητον βροτον, ηδε κακῶσαι, Od. π. 212; 1 Sam. ii. 7; 2 Chron. xxv. 8; Psal. lxxv. 7; Luke i. 52. *His counsel is inscrutable*; Χαλεπον σε θεῶν αιειγενετων δηνεα ειρυσθαι, Od. ψ. 81; Sap. Solom. ix. 13; Rom. ii. 33—34; *infallible*, αλλα μαλ' ουπως εστι Διος νοον αιγιοχοιο, ουτε παρεξ ελθεῖν αλλον θεον, ονθ' ἄλιῶσαι, Od. ε. 104; Job xxiii. 13; Prov. xix. 21. *The punishment of the wicked proves the existence of a God*, Ζευ πατερ, ἡ ῥα ετ' εστε θεοι κατα μακρον Ολυμπον, ει ετεον μνηστῆρες ατασθαλοι ὕβριν ετισαν, Od. ω. 350; Psal. ix. 16. Ita apud Eurip. Supp. 731—3: *νυν, τηνδ' αελπτον ἡμεραν ιδοῦς' εγω, Θεους νομιζω, και δοκω τας συμφορας εχειν ελασσον, τῶνδε τισαντων δικην*. Sic etiam apud Livium, III. 56; *pro se quisque*, Deos tandem esse, et non negligere humana, *fremunt*. Vid. eundem, VIII. 6, et Lucan. Pharsal. VII. 445;—*though it is difficult to behold him*, τις αν Θεον ουκ εθελοντα οφθαλμοῖσιν ιδοιτ', η ενθ', η ενθα κιοντα, Od. κ. 573; Isa. xlv. 15; St. John, i. 18; 1 John, iv. 12; 1 Tim. vi. 16. *Men impiously represent him as the author of evil*, Ω ποποι, οἶον εη νυ θεους βροτοι αιτιωνται, εξ ἡμεων γαρ φασι κακ' εμμεναι,—*though they are themselves the cause of their own misery*, οἱ δε και αυτοι σφησιν ατασθαλησιν ὑπερ μορον αλγε' εχουσιν, Od. α. 32—33; Lament. iii. 33. 39; Ezek. xviii. 24—25. A vast number of other passages might be gathered both from Homer and other Authors of antiquity, which breathe a faithful echo to the sacred voice of the Volume of Inspiration.

towards a stubborn perseverance in the accumulation of guilt, and continual demonstrations of tenderness and compassion in scenes of wretchedness and misery, are an indubitable proof that the God of Homer delighted in the acts of *love*—in distilling the balm of consolation into the wounds of afflicted sorrow, and in diffusing blessings over the world, in rich profusions like the evening dew, till happiness exulted in her full luxuriance, like the enchanting scenery of Paradise, or the flush of nature in the vernal bloom!



THE ILIAD OF HOMER.

BOOK I.

THE ARGUMENT.

Alexander, son of Priam, coming to Sparta, is hospitably entertained by king Menelaus; but carrying away Helen, he departs for Troy. The Greeks being informed of this, send as ambassadors to Priam, Menelaus, Ulysses, Diomedes, and Acamas, the son of Theseus. These having been in danger of being destroyed by the Trojans, are safely dismissed from Troy by their host Antenor; and on their return, report to the Greeks the event of their embassy. After this, Agamemnon gathering together all the tribes of the Greeks, carries war into the territory of Ilium: the siege of that place having lasted nine years, a furious quarrel breaks out between Agamemnon and Achilles in the tenth year, with which the action of the Poem opens. The quarrel arose in this manner:—the Greeks, in plundering some of the neighbouring towns, take two beautiful captives, Chryseïs and Briseïs, the first of whom is allotted to Agamemnon, and the last to Achilles. Chryses, father of Chryseïs and priest of Apollo, comes to the camp of the Greeks to ransom his daughter, but he is refused and insolently dismissed by Agamemnon, for which he imprecates vengeance from his god. The Greeks are punished by a terrible pestilence sent among them, which rages incessantly for nine days, after which Achilles calls an assembly, and encourages Chalcas to declare the cause of it, who attributes it to the anger of Apollo for the refusal of Chryseïs. Agamemnon is compelled to send back his captive, but imperiously demands Briseïs. Achilles resigns her, and carries his complaints to his mother Thetis, who undertakes to plead his cause with Jupiter. She supplicates for revenge upon the Greeks by giving victory to the Trojans. The book closes with a debate between Jupiter and Juno, who are reconciled by the address of Vulcan.

The time of two and twenty days is taken up in this Book; nine during the plague, one in the council and quarrel of the princes, and twelve for Jupiter's stay with the Ethiopians. The scene lies in the Grecian camp, then changes to Chrysa, and lastly to Olympus.

SING, O Goddess, the pernicious wrath of Achilles, son of Peleus, which caused numberless afflictions to the Greeks, and sent, before their time, to the land of Hades many gallant souls of heroes, and made themselves a prey to dogs and to all the fowls of heaven, (for thus the design of
 5 Jove was accomplished) from the time when Atreides, king of men, and the godlike Achilles first stood apart in contention.

Which of the Gods then impelled them to the contest that they should fight? It was the son of Jupiter and Latona; for, being indignant with the king, he excited a
 10 destructive disease throughout the army, and the people perished; because Atreides had dishonoured Chryses the priest. For he came to the swift ships of the Greeks, with a view to ransom his daughter, bringing invaluable gifts of redemption, and bearing in his hands, upon a golden
 15 sceptre, the garlands of the far-darting Apollo. And he supplicated all the Greeks, but especially the sons of Atreus, the two leaders of the people:

“Ye sons of Atreus, and ye other well-booted Greeks, may the gods inhabiting the Olympic mansions grant that

Vers. 1. Πηληϊάδεω is Ionic for Πηλειδου, from the patronymic Πηλειδης, from Πηλεως. The general rule for the formation of *male* patronymics, is, to change the final syllable of the genitive of the father's name into *ιδης*, or if the penult. be long, into *ιαδης*, as Ατρεως, εος, Ατρειδης, Τελαμων, ωνος, Τελαμωνιαδης; but from nouns in *ος* the Ionic dialect forms the patronymic in *ων*, as Κρονος, ου, Κρονιων. The feminine patronymics are formed either from the masculines by eliding *δη*, and end in *ας*, or *ις*, as 'Ηλιαδης, Ηλιας, Νεστοριδης, Νεστορις; or, from the primitives by changing the termination into *ης*, *ινη*, *ωνη*, as Βρισης, Βρισης, Αδραστος, Αδραστινη, Ηετιων, Ηετιωνη, &c.

3. Αἶδι from Αἶς, ὅος, the abode, or state of departed spirits; the land of shades. See Damm's Lexicon.

13. The daughter of Chryses is by some called *Astynome*; she was taken captive at Thebes, a town belonging to the Trojans. Vid. Trollope *in loco*.

ye may destroy the city of Priam, and return home with success. But liberate to me my beloved daughter and 20 receive the gifts of redemption, reverencing the far-darting Apollo, the son of Jove."

Then all the other Greeks assented both to reverence the priest and to receive the splendid gifts of redemption; but it did not please the mind of Agamemnon, the son of Atreus; and he sent him away with disgrace and added this threatening speech: 25

"*Be on thy guard*, old man, that I find thee not either now loitering among the hollow ships, or again returning, lest the sceptre and the garland of the god avail thee not. For her I will not set at liberty till old age come upon her, working at the loom and sharing my bed in my house at Argos, far from her paternal land. But begone and 30 provoke me not, whilst thou mayst yet depart in safety."

Thus he spoke, and the old man feared, and obeyed the order. He walked in silence along the shore of the loud-resounding sea, and having wandered apart by himself, the old man then poured forth many supplications to 35 king Apollo, whom the fair-haired Latona bore :

"Hear me, thou silver bow-bearing Apollo, thou who defendest Chrysa and the glorious Cilla, and bravely rulest over Tenedos; if ever I have adorned thy beautiful

20. λυσαι, δεχεσθαι, infinitives for imperatives, where some other verb, as μεμνησο, or θελε, is understood. So again in v. 26. some verb, as ορα, or φυλασσου is to be supplied.

28. Χραιοσμειν, properly *to avert an evil*, constructed with an accusative of the thing, and a dative of the person.

31. αντιωσαν, Poeticè for αντιῶσαν, from αντιωω. So κρηκομωντες for κρηκομῶντες, from κρηκομαω.

37. Chrysa was situated on the sea-coast near Adramyttium, in the territory of Eetion king of Asiatic Thebes. Vid. Trollope *in loco*.

38. ζαθην, *very divine*, from the Æolic particle ζα and θεος, *Deus*.

40 temple with a crown; if ever I have consumed in honour of thee, the fat thighs of bulls and of goats, accomplish this prayer to me. May the Greeks give satisfaction by thy darts, for my tears."

Thus he spoke in prayer, and Phœbus Apollo heard him. And he descended from the summits of Olympus, enraged in his mind, bearing on his shoulders, his bow, 45 and his quiver covered on every side. And as he moved in anger, the arrows clattered on his shoulders, and he marched on-wards like night. Then he sat down apart from the ships, and sent forth an arrow, and the clang of the splendid bow was terrible. At first he attacked the 50 mules and the swift dogs, but afterwards discharging a deadly arrow at the *men* themselves, he struck them; and the numerous funeral piles of the dead were continually burning. Nine days did the arrows of the god pass through the army; but on the tenth, Achilles called the people to an assembly, for the white-armed goddess Juno 55 had put this resolution in his mind; for she was in anxiety for the Greeks, because she beheld them perishing. And when they were collected together and were in assembly, the swift-footed Achilles rising up among them, *thus* spoke:

"Atreides, I imagine that we should commence our 60 wanderings again, and retreat back, if only we might escape death; since war and the pestilence at once oppress the Greeks. But come, let us consult some prophet or priest, or even interpreter of dreams, (for a dream is also from Jupiter,) who may say for what cause is Phœbus 65 Apollo so much enraged with us;—whether he blames us for *the neglect of paying* some vow or hecatomb;

59. Παλιμπλαγχθεντας, *wandering back*, from παλιν and πλαζω, *vagari facio*. Παλιν in Homer is always applied to *place* and not to *time*. It is the opposite of προσω, *forwards*. Vid. Damm. Lex. in verbo. — αμμε, Dor. for ήμας; so αμμι, υμμι, for ήμιν, υμιν.

and whether, having obtained from us the fat of lambs and of chosen goats, he will avert from us the pestilence."

When he had thus spoken he sat down; then arose Calchas, the son of Thestor, who was by far the chief of the Augurs, who knew both the present, the future, and 70 the past, and who guided the ships of the Greeks as far as Troy, by means of that art of prophecy which Phœbus Apollo bestowed upon him, who, with a benevolent disposition addressed them, and thus spoke:

"O Achilles, beloved of Jupiter, thou chargest me to declare the *cause* of the anger of Apollo, the far-darting 75 king. Wherefore I will explain it; but do you agree, and swear to me, that you will readily protect me, both by word and deed. For I suspect that man will be irritated, who rules with great sway over all the Argives, and whom the Greeks obey. For a king is more powerful when he 80 is angry with a man of lower rank; for though he may restrain his passion the present day, still he retains his anger in his breast, till at a future period, he may carry it to execution: but say if you will defend me?"

Him the swift footed Achilles, answered, and spoke: "Declare, with full confidence, the prophecy, whatsoever 85 thou knowest. For, by Apollo, beloved of Jove, to whom offering prayers, O Calchas, thou declarest his counsels to the Greeks,—no one of all the Greeks, while I live, and behold upon the earth, shall lay his heavy hands upon thee, at the hollow ships;—no, not even if thou wert to mention 90 Agamemnon, who now boasts that he is by far the most powerful man in the army."

Then the excellent prophet took courage, and spoke: "He blames us neither for *the neglect* of a vow, nor of a

75. ἑκατηβελεταο, *far-darting*, Æolic for ἑκατηβελετον, from ἑκας *far*, and βαλλειν to *throw*, an epithet applied to the sun.

81. χολον καταπεπτειν is metaphorically applied to the affection of the mind; literally, *to digest the bile*.

hecatomb, but on account of his Priest, whom Agamemnon
 95 has dishonoured, whose daughter he has not set at liberty,
 nor has he accepted the gifts of redemption. For this
 reason hath the far-darting *Apollo* sent afflictions among
 us, and will yet send them; neither will he withdraw his
 heavy hands from harassing us with the pestilence, till
Agamemnon restores the black-eyed maid, unpurchased,
 unredeemed, to her beloved father; and lead a sacred heca-
 100 tomb to Chrysa; then, we may perhaps, appease and bend
 him with our prayers.”

Having thus spoken he sat down. Then arose among
 them, with a troubled mind, the hero, the son of Atreus,
 the wide-ruling Agamemnon; his soul suffused with black-
 est bile, was greatly filled with anger, and his eyes were
 105 like flaming fire. Having cast a stern look upon Calchas,
 he *thus* addressed him:

“Prophet of evil, never hast thou said what was agreeable
 to me, but it is always a pleasure to thy soul to forbode
 misfortunes; and never yet hast thou uttered a favourable
 prediction, nor brought it to its accomplishment. And
 110 now, pronouncing the counsel of the gods; thou declarest
 among the Greeks, that the far-darting *Apollo* sends af-
 flictions upon them on this account, because I was unwilling
 to accept the splendid gifts of redemption for the damsel,
 the daughter of Chryses, since I am far more desirous to
 have her at home; for I prefer her even to my wife Cly-
 115 temnestra *herself*; whom I married when a virgin; since

98. ἐλκωπῖς, according to Heyne signifies, *having rolling eyes*, from ἐλίσσω, *to roll*, and ὦψ, *an eye*. Eustathius also derives the word from ἐλίσσω, *to roll*, but he says, it is an epithet applied to those who are αξιοθεατοί,—καὶ τοὺς ἐραστὰς ἐφελκόμεναι. Hence it should be rendered, *attractive, beautiful*. But the Scholiast derives it from ἐλκος, *black*, which is also the root of ἐλκοβλεφαρος, *having black eyelids*, used by Pindar. Vid. Trollope *in loco*.

she is not inferior to her, either in the comeliness of her person and stature, or in her mental endowments or accomplishments. Yet even thus I am willing to restore her, if this is better; for I wish my people to live rather than to perish. But immediately propose a reward for me, that I alone of the Argives may not be unrewarded; since that would be unbecoming. For ye all perceive this, that 120 my prize goeth elsewhere."

Him, then, the godlike swift-footed Achilles answered: "Most glorious Atrides, most avaricious of all, how shall the magnanimous Greeks bestow a reward upon thee? Nor do we know of many common stores laid up. But those things which we have plundered from the cities have 125 been divided, and it would not become the people to collect and bring them together again. But do thou now give her up to the god, and we Greeks will requite thee, three or four-fold, if ever Jupiter will permit us to spoil the well-fortified city of Troy."

Him the king Agamemnon addressed in answer: 130 "Brave as thou art, thou godlike Achilles, do not thus attempt to cheat in thy mind, since thou shalt not overreach me, nor wilt thou persuade me. Is it thy wish that thou shouldst have a reward thyself, but that I should thus sit down destitute of one? And dost thou bid me to restore her? If indeed, the magnanimous Greeks, giving satisfac- 135 tion to my mind, will bestow a reward that may be of equal value, *it is well*. But if perchance they will not bestow it, then I myself will go and seize either thy prize or that of Ajax, or forcibly taking that of Ulysses, I will

118. Γερας, *a reward set apart for an elder*, from γερων, senex.

124. Ἰδμεν, for ἰσμεν, by syncope for ἰσαμεν, from ἰσημι.

130. κρειων, Ionicè for κρεων, from κρεω, *impero*, derived from κυρα, *a head, or chief*, which is also the root of the English word, *garret*.

bear it away; and he, against whom I may come, will
 140 possibly be moved to anger. But on these subjects we
 shall hereafter consult; but now, come, let us launch a
 black ship into the vast ocean; and let us collect a sufficient
 number of rowers, embark a hecatomb, and put the
 fair-cheeked daughter of Chryses on board; and let there
 145 be one commander *chosen* out of the chiefs, either Ajax, or
 Idomeneus, or the godlike Ulysses; or thyself, O son of
 Peleus, thou most terrible of all men, that by offering a
 sacrifice thou mayest reconcile to us the far-darting
Apollo.”

But him the swift-footed Achilles, with a stern look,
 150 addressed: “Ah me! thou, clothed with impudence, thou
 most crafty *of men*, when does any of the Greeks obey with
 alacrity thy commands, either to undertake an expedition,
 or bravely to fight with men? I came not here to fight on
 account of the warlike Trojans; since they are in no way
 blameable before me; for they never drove away my cattle,
 155 or my horses, nor have they ever injured the crops in the
 fertile populous Phthia; because very many shadowy
 mountains and resounding seas lie between us. But thee,
 most impudent man, did we follow, that thou mightest
 rejoice; seeking honour to Menelaus and to thee, thou
 160 dog-face, from the Trojans. Which *favours* thou dost
 neither respect nor regard of any value. And, indeed, thou
 threatenest to deprive me of my reward, for which I have
 endured many labours, and which the sons of the Greeks

146. The adjective *εκπαγλος*, by metathesis, for *εκπλαγος*, from *εκπλησσω*, is explained in Hesychius by *θαυμαστοτατος*, *most ponderful*, and in the Etym. Mag. by *φοβερωτατος*, *most fearful*. Vid. Trollope *in loco*.

149. *κερδαλιοφρον*, *dolose*, vel *lucristudiose*, from *κερδαλεος*, *lucrosus et φην*, *mens*, or from *κερδω*, *vulpes*, *λεων*, *leo*, et *φρην*, *mens*. So that it may signify, *a man pursuing his own interest with the cunning of a fox and the resolution of a lion*.

have given me. I never receive a reward equal to thine, when the Greeks lay waste a well-inhabited town of the Trojans, although my hands perform the chief part of impetuous war; but if ever a division takes place, to thee is given the greatest prize by far, while I return to the fleet, when I am worn down with fatigue in fighting, having a *gift*, small indeed, but still agreeable to me. But now I go to Phthia, since it is much better to return home with our curve-beaked ships; nor do I imagine, while I am here disgraced, that thou wilt hoard up wealth and riches." 165 170

To him, then, Agamemnon, king of men replied: "Begone by all means, if thy mind thus incites thee; nor do I entreat thee to remain on my account; there are others also with me, who will possibly honour me, and especially counselling Jove. But thou art the most odious to me, of princes nourished by Jupiter, for contention is always agreeable to thee, and wars and battles. If thou dost possess great prowess, 'tis surely God that gave it to thee. Having returned home with thy ships and thy companions, rule over the Myrmidons; for I neither regard thee, nor care for thee when angry; but this threat will I pronounce to thee,—since Phœbus Apollo deprives me of the daughter of Chryses, whom I will send with my own ship and my own companions,—I also will 175 180

170. *κορωνις*, an epithet of a ship, because it was *curved* at both the stern and the prow. Eustathius: *απο του ζων της κορωνης, ευλυγιστον εχουσης τον τραχηλον, from the crow, which has a curved neck*. Some render the word, *black*, from the colour of the crow; but Damm: *præstat cum antiquis dicere, κορωνιδας νηας, esse, τας, τα αφλαστα τα κατα πρωραν και πρυμνην, οια εν λυγισμω επικαμπτομενα, εχουσας*. Oxen were also called *κορωνιδες*, from their having *curved horns*, as in Theocr. Idyll. XXV. 151. *επι βουσι κορωνισι βουκολοι*; and generally any curved extremity or any end of a thing, from whence the expression, *επιθειναι κορωνιδα, finire rem*, to finish a thing.

repair to thy tent and take away thy prize, the fair-cheeked
 185 daughter of Brises, that thou mayst well know how much
 more powerful than thou, I am, and that another may
 dread to declare himself my equal, and to be compared
 in opposition to me."

Thus he spoke, and pain seized the son of Peleus, and
 his heart within his furious breast deliberated between two
 190 ways; whether, having snatched the sharp sword from his
 thigh, he should disperse those *around him*, and put
 Atrides to death; or, whether he should calm his wrath
 and assuage his fury. Whilst he was agitating these things
 in his mind and soul, and drawing the great sword from
 195 the scabbard, Minerva came from heaven; for the white-
 armed goddess Juno had sent her forth, bearing in her
 soul an equal affection and regard for them both. She
 stood behind them and took hold of the son of Peleus, by
 the yellow hair visible to him alone, and no one of the rest
 200 beheld her. But Achilles was frightened, turned round,
 and immediately recognized Pallas Minerva, whose eyes
 appeared terrible. And addressing her, he uttered *these*
 winged words:

"Why, offspring of the ægis-bearing Jove, hast thou

184. Briseïs is the patronymic of *Hippodamia*, daughter of Brises. Eustathius mentions an ancient tradition, that Bryses and Chryses were brothers, sons of Ardys; and consequently Briseïs and Chryseïs must have *been cousins*. Vid. Trollope, *in loco*.

200. *φανθεν* for *εφανθησαν*, from *φαινω*, *luceo*, taken in an intransitive sense.

202. *αιγης*, the shield of Jupiter, Apollo and Minerva. But *physically*, by the *ægis of Jupiter* are understood, the clouds that gather in the air during a storm of thunder and lightning. By the *ægis of Apollo* are understood, the vapours which the sun attracts in the season of summer, and from which the clouds of thunder storms arise. The word is derived from *αισσω*, *αιξω*, *impetu moneo impetuose spiro*. *Αιγίς* is also the name of a mountain and promontory near Lesbos, from whence the *Ægean* sea derives its

come hither? Is it that thou mayest behold the insolence of Agamemnon, the son of Atreus? But I will declare to thee, what I think will also be accomplished, that he 205 may soon perhaps lose his life by his own haughtiness."

But to him in return the blue-eyed goddess Minerva spoke: "I am come from heaven to cause thine anger to cease, if perchance thou shouldest obey me; and the white-armed goddess Juno sent me forth, as she has an equal affection and regard for you both in her soul. But, 210 come, cease from contention, nor draw the sword with thy hand. But nevertheless, reproach him in words, as it may happen; for thus I will declare what shall also be accomplished,—that on account of this insolence, three times as many splendid gifts shall be thine; but do thou restrain thyself and be obedient to me."

But her in reply the swift-footed Achilles addressed: 215 "It behoves me, O goddess, to observe thy command, although greatly enraged in my soul; for thus it is better. Whosoever is obedient to the gods, to him they readily listen."

He said, and pressed his heavy hand upon the silver hilt, and thrust the great sword back into the scabbard, nor 220 was he disobedient to the command of Minerva; but she ascended to the Olympus, to the mansions of the ægis-bearing Jove, to the other gods. But the son of Peleus again addressed Atreides with reproachful words, nor desisted yet from his anger:

"Thou drunkard, who hast the eyes of a dog, but the 225 heart of a stag, thou hast never had the courage in thy

its name. Vid. Damm. Lex. *in verbo*. Eustathius refers the derivation of the epithet *αἰγιοχός* to a tradition, that Jupiter was nursed by a goat, the skin of which he ever afterwards preserved as a memorial stretched upon a shield, which was thence called *αἰγίς*.

mind either to arm thyself to war with the people, or to go into an ambuscade with the chiefs of the Greeks; for this appears to thee to be death. Truly it is much better, amid
 230 the extensive army of the Greeks, to deprive him of his rewards, whoever shall speak in opposition to thee. O king, the devourer of thy people, since thou rulest over worthless men,—otherwise, thou son of Atreus, thou shouldst now have been insolent for the last time. But I will tell
 235 thee, and besides I will swear a mighty oath by this sceptre, which will never more bear leaves and branches, nor bloom again, since the time it left its trunk among the mountains; for the axe hath stripped from about it the leaves and bark; but now the sons of the Greeks, who are judges, and who preserve the laws *delivered* by Jupiter, bear it in their
 240 hands; and this will be a great oath to thee,—of a truth, a desire for Achilles will at some time come upon all the sons of the Greeks; and them, though grieved, thou wilt be unable to assist, when many fall dead by the hand of Hector, the slayer of men. Then thou shalt inwardly tear thy soul in rage, because thou didst not honour the most valiant of the Greeks.”

245 Thus spoke the son of Peleus; and he cast upon the earth his sceptre, adorned with golden studs, and sat down. On the other hand, Atreides was raving with anger; but to them the sweet-speaking Nestor, the shrill orator of the Pylians, arose, from whose tongue there flowed a speech sweeter
 250 than honey. Over him there had already passed two generations of articulate-speaking men, who, in former days were brought up and lived with him in delightful Pylus, and now he ruled among the third. He with a prudent soul harangued them, and said:

“O heavens! great sorrow surely comes upon the Grecian
 255 land;—surely Priam would rejoice, and the sons of Priam, and the other Trojans would be vastly delighted in their

souls, if they heard all this respecting you contending, you, who excel the Greeks in council, and in fight. But be persuaded; for you are both younger than I. Already, in my former days, I have associated with men more valiant 260 even than you, and they, at all events, never undervalued me. Never have I seen, nor shall I see such heroes as Pirithous, and Dryas, shepherd of his people, and Cæneus, and Exadius, and the god-like Polyphemus, and Theseus, the son of Ægeus, who resembled the immortals. Truly, these 265 were brought up the bravest of terrestrial heroes, they were the bravest, and fought with the bravest, even with the Centaurs who dwelt amid the mountains, and terribly slew them. With them I associated, having come from Pylus, far from 270 the Apian land; for they invited me, and I fought to the utmost of my power; but none of those, who are now terrestrial men, could have fought with them. Nevertheless, they hearkened to my counsels and obeyed my words. But be you also persuaded, since to be persuaded is better; neither do you, *Agamemnon*, though powerful as you are, 275 deprive him of the maid, but forbear, as the sons of the Greeks first gave *her* as a reward to him; nor do thou, son of Peleus, seek to strive in opposition to the king; since no sceptre-bearing king, to whom Jupiter hath given glory, ever equalled him in honour. If thou art more valiant, a goddess-mother gave thee birth; still he is more power- 280 ful, since he rules over more. Son of Atreus, assuage thy wrath; but I will intreat Achilles, who is to all the

268. φηρσιν, Æolicè for θηρσιν, in the same manner as φλᾶν is used for θλᾶν. The word is generally rendered ‘*Centaurs*,’ who are supposed to be the ancient inhabitants of Thessaly, so called ἀπο τοῦ κεντεῖν τοὺς ταυροὺς, from their pursuing on horseback a herd of wild bulls and destroying them with their javelins.

270. *The Apian land*,—so called from Apis, who rendered the Peloponnesus first habitable.

282. Is generally rendered as above; but there is some difficulty with regard to the verb λισσομαι, which governs only an

Greeks a mighty bulwark against evil war, to lay aside his rage."

285 But him Agamemnon addressed in reply: "Truly, old man, thou hast said all this in a manner becoming thee. But this man seeks to be superior to all; he wishes to rule and domineer over all, and that he may have to give the signal *of command*, to all, which I do not imagine he will
290 persuade. And if the everlasting gods have made him a warrior, do they, on this account, permit that he should be reproachful in his language?"

But him, interrupting his speech, the godlike Achilles answered: "I may indeed be called a coward and a man of no esteem, if I shall yield to thee in every thing whatever
295 thou shouldest say. Give these orders to others indeed, for thou shalt not command me, as I imagine I will no longer obey thee. And I will tell thee another thing, and do thou lay it to thy consideration,—I will not fight, indeed, on account of the damsel, either with thee or with any other, since
300 ye are taking away what you gave me. But of the other effects, which I possess at my swift black ship,—of these not a tittle shalt thou remove and bear away against my will. But come now, make the trial, that these also may know; soon shall thy black blood flow around my spear."

305 Having thus contended with disputatious words, they arose and dismissed the assembly at the ships of the Greeks.

an accusative case, and therefore *Ἀχιλλῆϊ* cannot depend on it. Mr. Trollope renders it thus: *Do thou, Atreides, repress your rage; and then I entreat you, to give up your anger against Achilles.* Vid. Porson on *Orest.* 663.

284. *ἔρκος*, properly, *a fence, a court-yard*, and hence, *a bulwark*, applied to persons.

306. *νηας εἶσας*, literally, *equal ships*. The adjective *εἶσος* (poeticè for *ισος*) is applied by Homer to four substantives, *δαίς*, *ναῦς*, *ασπίς*, and *φρην*. So *δαίτος εἶσης* is used, A. 468, to denote that each received an equal portion of dainties; *νηας εἶσας* is equivalent to *νηας ἰσοπλευρους*, *ships having equal sides*, denoting that

The son of Peleus went to his tents and well-built ships, along with the son of Menœtius and his companions. But Atreides launched a swift ship to the sea, and chose twenty rowers, and embarked a hecatomb for the god. Leading her up, he placed the fair-cheeked daughter of Chryses on board, and the wise Ulysses went as pilot. Having embarked, they sailed along the watery paths. And Agamemnon commanded the people to be purified; and they were purified and cast the ablutions into the sea. And, by the shore of the unfruitful sea, they sacrificed to Apollo, perfect hecatombs of bulls and of goats; and the odour intermingled with the smoke ascended up to heaven. Thus they were employing themselves throughout the army; nor did Agamemnon cease from the contention with which he first threatened Achilles. But Talthybius and Eurybates, who were his heralds and zealous attendants, he thus addressed:

“Go to the tent of Achilles, the son of Peleus, and taking hold of her by the hand, lead away the fair-cheeked Briseïs; and if possibly he will not resign her, I will come with greater numbers and seize her myself; and this will even be more bitter for him.”

“So saying, he sent them forth, and added a threatening message. And they went against their will along the shore of the barren sea, till they arrived at the tents and ships of the Myrmidons; and him they found sitting by his tent and black ship; nor was Achilles rejoiced when he saw them. Fearing and reverencing the king, they stood, nor

that they were perfectly *round*; *εἶσας* is applied to *φρενας*, λ. 336, to denote an intelligent and upright mind, being an epithet derived metaphorically from the beauty of external shape. Some derive *εἶσας* from *ειω*, *to go*, so that *νηας εἶσας* would be equivalent to *νηας πορευτικας*, which might apply here but not in other cases. Vid. Damm. Lex. *in verbo*.

did they address him, nor speak a word. But he knew *their business* in his mind, and said :

“Hail, ye heralds, messengers of Jove and of men;
 335 approach, for by me ye are not to be blamed, but Agamemnon, who has sent you for the damsel Briseïs. But go, generous Patroclus, bring forth the maid, and give her to them that they may lead her away; and let them be witnesses before the happy gods and mortal men, and before
 340 the relentless king. But if ever, hereafter, there shall be need of me to ward off destructive pestilence from the rest—, for he surely raves with pernicious counsels, nor does he by any means possess the power of surveying at once the future and the past, in what manner the Greeks may fight for him in safety by their ships.”

345 Thus he spoke. And Patroclus obeyed his beloved companion, and brought the fair-cheeked daughter of Brises from the tent, and gave her to them to lead away; and they returned to the ships of the Greeks. But unwillingly did the woman go along with them, whilst Achilles,
 350 removed apart from his companions, sat down on the shore of the foaming sea, weeping, *and* gazing upon the black ocean. And many supplications he uttered, with uplifted hands, to his beloved mother :

“Since, O mother, thou hast borne me doomed to a short existence, surely the loud-thundering Olympic Jove ought to have bestowed upon me honour; but now he
 355 hath not honoured me, even in the smallest degree; for, truly, the wide-ruling Agamemnon, the son of Atreus, has

334. The *Κηρυκες* were considered sacred, as being descended from Mercury, their name, according to the Scholiast, was derived from *Κηρυξ*, son of Mercury and Pandrosus, daughter of Cecrops. Hence Eurip. Suppl. 120. *κηρυξιν ἔρπον*.

341. There is an *aposiopesis* here. Heyne supplies the sense thus: *tum sentiet ille quam et cui injuriam hanc fecerit*.

treated me with ignominy, since having himself taken and carried it away, he possesses my reward."

Thus he spake in tears. But his venerable mother heard him, as she sat beside her aged father in the depths of the ocean. And swiftly, like a cloud, she rose from the hoary sea. And she seated herself before him, as he wept, soothed him with her hand, addressed herself to him, and called him by his name :

"Why weepst thou, my son, and what sorrow is come upon thy mind? Declare it, nor hide it in thy soul, that we both may know it."

But her, with a heavy sigh, the swift-footed Achilles addressed : "Thou knowest ; why should I declare these matters to thee, who art acquainted with all things? We marched against Thebes the sacred city of Eëtion, and this we plundered, and brought hither all the spoil which the sons of the Greeks properly divided among themselves, and chose the fair-cheeked Chryseïs for Atreides. But afterwards, Chryses, the priest of the far-darting Apollo, came to the swift ships of the brazen-coated Greeks, with a view to ransom his daughter, and bringing invaluable gifts of redemption, and bearing in his hands, on a golden sceptre, the garlands of the far-darting Apollo. And he entreated all the Greeks, but especially the sons of Atreus, the two leaders of the people. Then all the other Greeks assented both to reverence the priest, and to accept the splendid ransoms, but it did not please Agamemnon, the son of Atreus in his soul, but he dismissed him with disgrace, and added a threatening speech. Wherefore, the old man returned in anger ; and Apollo heard him praying, since he was much beloved of him. And he shot a destructive weapon among the Argives ; and the people, one after another, now died, whilst the arrows of the god went in all directions, throughout the wide army of the Greeks.

385 But to us a skilful prophet declared the counsels of Apollo.
 Then I first advised them immediately to appease the god ;
 when anger seized the son of Atreus, and instantly rising
 up, he uttered a threat, which is indeed accomplished ; for
 the black-eyed Greeks send her with a swift ship to Chryses,
 390 and carry presents to the king ; but the heralds are but this
 moment gone from my tent, carrying away the virgin
 daughter of Brises, whom the sons of the Greeks had given
 to me. But do thou, if indeed thou art able, assist thy
 son ; go to Olympus, and intreat Jupiter *in my behalf*, if at
 any time thou hast pleased the heart of Jove either in word
 395 or in deed. For oft have I heard you boasting in the halls of
 my father, when you said, that you alone, among the im-
 mortals, did ward off unworthy destruction from the cloud-
 collecting son of Saturn, when the other inhabitants of Olym-
 400 pus, Juno, and Neptune, and Pallas Minerva, wished to bind
 him in chains. But you, having come, O goddess, de-
 livered him from his bonds, by instantly calling up to lofty
 Olympus, him of the hundred hands, whom the gods call
 Briareus, and all men, *Ægeon*, because he was superior
 405 in strength to his father, who then, exulting in glory, sat
 by the son of Saturn. But him the happy gods dreaded, nor
 did they attempt any longer *Jove* to bind. Recalling now
 this to his remembrance, sit down before him, and embrace
 his knees, if peradventure he will give assistance to the
 Trojans, and drive the Greeks slaughtered *before them* to
 410 the ships and to the sea, that all may enjoy their king, and
 that the wide-ruling Agamemnon, the son of Atreus, may
 know his fault, that he has dishonoured the most valiant
 of the Greeks."

Then Thetis pouring down tears, spoke in reply :
 "Alas ! my son, why did I bring thee up, having borne thee
 415 in an evil hour ? Would that thou hadst sat by the ships
 without tears, and uninjured, since now thy life is short and of

no long continuance. But now, above all others, thy *life* is at once short and full of afflictions ; wherefore have I brought thee forth in the halls to an evil fate. But I will go to the snow-white Olympus, and communicate this message to Jove, who delights in thunder, if perchance he may be persuaded. But do thou, remaining by the swift ships, breathe out thine anger against the Greeks, and abstain altogether from the war. For Jupiter went yesterday to Oceanus to feast with the blameless Æthiopians ; and all the gods attended him. But on the twelfth day he will again return to Olympus. Then I will repair to the brazen-founded mansion of Jove, and kneel before him, and I think he will be persuaded.”

Having thus spoken she departed ; and left him there indignant in his soul, on account of his well-girded spouse, whom they had forcibly taken away from him against his will. But Ulysses came to Chryses, bringing the sacred hecatomb. When they had arrived within the profound harbour, they furled the sails and stowed them in the black ship. The mast they removed to its proper receptacle, swiftly lowering it by the braces. But the vessel itself they drove to its station with oars, cast out the anchors, and made fast the cables. They landed themselves upon the shore of the sea, and disembarked the hecatomb for the far-darting Apollo ; whilst Chryseïs also came from the sea-passing ship. Then leading her to the altar, the crafty Ulysses gave her into the hands of her beloved father, and *thus* addressed him :

“ O Chryses, Agamemnon, king of men, has sent me to restore thy daughter to thee, and to sacrifice for the Greeks

423. By the ocean, some understand the river Nile, but probably the Southern ocean is meant, near the Western extremity of which was the country of the Æthiopians, Virg. Æn. IV. 480. *Oceani finem juxta, solemque cadentem, ultimus Æthiopum locus est.*

a sacred hecatomb to Phœbus, that we may appease the
 445 king, who has now sent the most bitter sorrows upon the
 Argives."

Having thus spoken, he gave her into his hands; but
 with joy he received his beloved daughter; whilst they
 speedily arranged around the well-built altar, the splendid
 hecatomb for the god. Then they washed their hands,
 450 and raised up the salted cakes. But Chryses prayed for
 them, with a loud voice, and uplifted hands:

"Hear me, O silver bow-bearing Apollo, who defendest
 Chrysa, and the glorious Cilla, and dost bravely rule over
 Tenedos, even as thou hast already heard me when I prayed
 to thee. Thou hast honoured me, and done a great injury
 455 to the people of the Greeks. And now also perform this
 my prayer,—ward off now from the Greeks this undeserved
 pestilence."

Thus he spoke in prayer, and Phœbus Apollo heard
 him. But when they had prayed and thrown down the
 salted cakes, they first drew back *the necks of the victims*,
 460 then slew them and skinned them. And they cut off the
 thighs, and covered them with fat, doing it above and
 beneath, and upon them they placed raw pieces of flesh.
 Then the old man burnt them upon cleft wood, and poured
 upon them the sparkling wine, and young men beside him
 held five-pronged forks in their hands. But when the
 thighs were consumed, and they had tasted the entrails,
 465 they cut the rest into small pieces, and pierced them with
 spits, cooked them skilfully and drew them all away.
 And when they had ceased from labour and prepared a
 feast, they eat, nor was the appetite of any without an

461. διπτύχα ποιησαντες, is rendered by Clarke, *postquam duplicaverunt*, which is not very intelligible. Damm: *duplici adipe, superne et inferne, involventes carnem adolendam in sacrificio*. Some render it, *doing it twice over*.

equal portion. Then when they had removed the desire
of drink and of food, the boys crowned the goblets with 470
wine; and, beginning with cups *from the right*, they distributed them among all. And the youths of the Greeks were all day appeasing the god, with singing, chanting the joyful pæan, and celebrating the far-darting *Apollo*; and as he heard them he was delighted in his soul. But when the sun had set, and darkness succeeded, they slept by the 475
halsters of their ship; and when the rosy-fingered Aurora, daughter of morn, appeared, they directed back their course towards the wide army of the Greeks; and the far-darting *Apollo* sent to them a favourable gale, and they erected the mast, and unfurled the white sails. The wind 480
filled the middle of the sail, and the purple wave loudly roared around the keel, as the ship scudded along, and she bounded forth, cutting her path through the billows. But when they were come to the wide army of the Greeks, they drew the black ship upon land, high upon the sand, and 485
stretched long props beneath her; and then they were dispersed amid their tents and ships. But the swift-footed *Achilles*, the noble son of *Peleus*, sitting by the quick-moving ships, fomented his rage, nor was he any longer 490
present in the assembly of illustrious men, nor in war; though it grieved his beloved heart by remaining there, for he longed for the shout and the battle. But when the twelfth morning from that time had arrived, and when the everlasting gods, led by *Jove*, returned in a body to *Olympus*, 495
Thetis was not forgetful of the charge of her son, but she emerged above the wave of the ocean, and at an early hour, ascended up to the vast heaven and to *Olympus*. And she found the loud-sounding son of *Saturn*, sitting

498. *εὐρυπῶτα*, either *loud-sounding*, or *all-seeing*, from *εὐρύς*, *wide*, and *ὤψ*, *a voice*, or from *εὐρύς*, and *ὀπτομαι*, *to see*. It is used

apart from the rest, on the highest summit of the many-
 500 peaked Olympus. And she sat down before him, and with
 her left hand embraced his knees, while taking hold of his
 beard by the right, she suppliantly addressed king Jove,
 the son of Saturn :

“ O father Jove, if ever I have assisted thee among the
 immortals, either by word or by deed, accomplish this my
 505 petition. Honour my son, who of all others, is doomed to
 the shortest life ; but now Agamemnon, king of men, has
 dishonoured him ; for having taken and carried off his
 reward, he possesses it himself. But do thou honour him,
 O Olympic, counselling Jove. Give victory for a while to
 510 the Trojans, that the Greeks may reverence my son and
 increase him with honour.”

Thus she spake, but the cloud-compelling Jupiter
 answered not, but sat a long time in silence. Thetis, as
 she had embraced his knees, kept clinging to him still, and
 besought him a second time :

“ Promise to me now truly and consent, or refuse, since
 515 there is no fear in thee ; that I may well know how far of
 all the goddesses I am the least honoured.”

Then, with a heavy groan, the cloud-compelling Jupiter
 addressed her : “ Surely, thy deed is pernicious since thou
 impellest me to give offence to Juno, when she may irritate
 520 me with contumelious language. For thus does she always
 contend with me among the immortal gods, and affirm that
 I assist the Trojans in battle. But do thou again retire,
 lest Juno should perceive thee ; and it shall be my care
 that I perform these thy *prayers*. But come, I will nod

used in the Æolic dialect for *ευρυοπης*, as *μητιετα*, for *μητιετης*,
νεφεληγερετα for *νεφεληγερετης*, &c. hence in *Latin*, we have *poeta*
 from *ποιητης*, *Athleta* from *Αθλητης*, &c. The Æolic genitive
 of these nouns ends in *ας*, in the singular, and in *ων*, in the
 plural, with the penultima long.

to thee with my head that thou mayst believe me. For 525
this is the greatest pledge from me among the immortals,
and my *promise* is neither revocable, fallacious, nor fails of
its accomplishment, whatever I *grant* with a nod of my
head.

The son of Saturn spake, and nodded with his dark
brows. But the ambrosial locks of the king were shaken
upon his immortal head, and he made the vast Olympus
tremble. When they had thus deliberated the affair, they 530
parted. She again leaped down from splendid Olympus
into the deep sea; and Jupiter *went* to his own mansion.
But all the gods rose in a body from their seats to meet
their father; nor did any dare to wait as he approached,
but all stood up to meet him. 535

Thus he sat down there upon his throne. Nor was
Juno ignorant when she saw him, that the silver-footed
Thetis, daughter of the aged god of the sea, had been
forming plans with him. And immediately, with taunting
words, she addressed Jupiter the son of Saturn:

“Which of the gods, thou treacherous one, has been 540
forming plans with thee? It is ever thy delight, being
apart from me, to meditate upon and establish clandestine
counsels; nor dost thou ever venture to declare to me, with
a willing mind, a word of what thou wilt resolve.”

Her then the father of men and of gods addressed in
reply: “Juno, expect not to be acquainted with all my 545
counsels, for they would be difficult for thee *to comprehend*,
although being my wife. But whatever is becoming for
thee to know, no one of the gods or men shall know it
before thee. But what I wish to determine in my mind,
apart from the gods, do thou neither search into these
things, nor scrutinize them too closely.” 550

532. αλτο, by syncope for αλατο, Ionicè for ηλατο, aor. 1.
mid. from αλλομαι, *to leap*.

To him again the large-eyed, venerable Juno replied :
 “Thou most severe son of Saturn, what speech hast thou
 uttered? Never before have I been much in the habit of
 interrogating thee or scrutinizing *thy plans*; but much at
 thine ease dost thou deliberate whatever counsels thou dost
 555 choose. But now I fear much in my mind, lest the silver-
 footed Thetis, daughter of the aged god of the sea, has
 seduced thee. For early in the morning she sat before
 thee and embraced thy knees; to whom I strongly suspect
 thou didst assent that thou wouldst give honour to Achilles,
 and destroy many at the ships of the Greeks.”

560 But the cloud-compelling Jupiter answered her and
 said: “Wretch, thou art ever suspicious, nor can I ever
 escape thy notice. Thou wilt not however be able to do
 any thing, but thou shalt be the more odious to my mind,
 and this shall be the more bitter for thee. And if the
 matter be thus, it will be agreeable to me. But do thou
 565 sit down in silence and obey my command, lest all the gods
 that are in Olympus may not be able to avail thee against
me approaching, when I shall lay upon thee my invincible
 hands.”

Thus he spake, and the large-eyed, venerable Juno
 trembled; and curbing her passion she sat down in silence,
 570 whilst the heavenly gods uttered a groan throughout the

551. βοῶπις, from βους, *an ox*, and ὦψ, *an eye*; βους and ἵππος, when compounded with other substantives, so as to form descriptive epithets, are taken as mere *intensitive particles*, denoting *magnitude*.

561. δαίμονη, is one of those words which cannot be exactly rendered into any other language. It admits of a great variety of significations, which must be gathered according to the tenour of the context. Damm: *Vox plerumque honorifica, sæpe tamen admixta aliqua admiratione fortunæ vel animi insignioris in utramque partem*. β. 190. Ulysses addresses an individual of distinction with δαίμονι, evidently as a term of honour, *O præstans Vir!* But in v. 200, we find him applying the same term to the common soldier in a very different signification, *O infelix vir!*

mansion of Jove. But Vulcan, the renowned artist, began to harangue them, agreeably gratifying his beloved mother, the white-armed Juno :

“Of a truth there will be pernicious doings, and no longer to be tolerated, if for the sake of mortals you contend in this manner, and excite a tumult among the gods; 575 nor will there be any pleasure in a good feast, since worse things prevail. But I advise my mother, who is conscious of it even herself, to behave in a manner pleasing to my beloved father Jove, that he may not chide again, and thus disturb our feast. For if the Olympic thunderer choose to hurl us down from our seats,—for he is by far the most 580 powerful. But do thou soothe him with gentle words, then immediately the Olympic *Jove* will become mild to us.”

Thus he spake ; and rising, he put a circular double cup in the hands of his beloved mother, and thus addressed 585 her :

“Grieved as thou art, my mother, endure this, and sustain it, lest I see thee, dear as thou art to me, beaten before my eyes ; for then, however concerned, I shall be unable to aid thee, as the Olympic Jove is hard to be resisted. For already, when on a former occasion I 590 desired to assist thee, he seized me by the foot, and whirled me from this sacred threshold. A whole day was I borne along, till at sunset I fell in Lemnos, when there was now

580. There is an elegant *aposiopesis* here similar to that in ver. 135, 342. The sense may be thus supplied : τοῦτο δύναται ποιεῖν.

584. ἀμφικυπελλον, according to Damm, is the same as the κυπελλον. ἀμφι (says he) *rotunditatem amplioris ventris ejus rasis in circuitu exprimit*. Others consider it as the same with the δικυπελλον, which was a double cup, having a bottom in the middle common to both. But others understand by it, a cup with two handles, and wider in the body than at the mouth.

591. τεταγων, aor. 2. with the Ionic reduplication, from ταζω, to seize.

but little life in me. But there the Sintian men immediately received me as I fell."

595 Thus he spake, and the white-armed goddess Juno smiled; and smiling, she received the cup from the hand of her son. But, beginning on the right, he poured out wine for all the other gods, drawing the sweet nectar from the goblet. Then an incessant laughter rose among the
600 happy gods, as they beheld Vulcan ministering to them throughout the house.

Thus then they feasted all the day till the setting of the sun; nor was the soul ungratified with an equal portion of dainties, or with the beauteous harp, which Apollo possessed, or with the Muses, who sang alternately with delightful voice.

605 But when the brilliant lamp of the sun had set, they departed each to his home to rest, wherever the renowned Vulcan, lame in both feet, had built with skilful mind, a mansion for each.

And Jove, the Olympic thunderer, went to his own bed, where at former times he lay, when sweet sleep came upon
610 him. He ascended it, and there slept; and close by his side, the golden-throned Juno.

594. Σιντιες ανδρες, the first inhabitants of the isle of Lesbos.

606. κακκειοντες, for κατακειοντες, from κατακειω, *decumbere cupio*, which is derived from the future of the old verb, κατακειω, κατακησω. In the same manner are formed the *desiderative* verbs, γαμησειω, *nupturio*, from γαμεω, ησω, *nubo*, πολεμησειω, *bellore gestio*, from πολεμεω, ησω, *bellum gero*, &c.

THE ILIAD OF HOMER.

BOOK II.

THE ARGUMENT.

Jupiter, mindful of the requests of Thetis, sends a deceitful vision to Agamemnon, persuading him to lead the army to battle; but the General, being apprehensive lest the Greeks were shaken in their resolution to remain before Troy, contrives to make trial of their dispositions by a stratagem. Having called a council of the princes, he first communicates to them his design, that he would offer to the soldiers their liberty to return to their own land, but that they should be detained if the proposal was embraced. He then assembles the whole army and moves for a return to Greece, when the soldiers, not comprehending his design, joyfully accept the offer, and run to prepare for departure.

Ulysses, at the suggestion of Minerva, manages to detain them, and chastises the insolence of Thersites. The assembly being re-called, Ulysses, Nestor, and Agamemnon, harangue the people. After offering up prayers and sacrifice to Jupiter, a general muster is made, and the army prepares for battle. Here, in a large catalogue, the poet takes occasion to enumerate all the forces of the Greeks and Trojans.

The time taken up in this book consists not entirely of a day. The scene lies in the Grecian camp, and upon the sea shore; towards the end it removes to Troy.

THE other gods indeed and equestrian warriors slept all night; but sweet sleep came not upon Jove, for he was anxiously meditating in his mind, how he might do honour to Achilles, and destroy many at the ships of the Greeks.

Vers. 1. *ἰπποκορυσται*, from *ἵππος* and *κορυσσω*, to arm, from *κορυς*, a helmet.

5 But this plan appeared best to his mind, to send a pernicious dream to Agamemnon, the son of Atreus. And addressing it, he uttered these winged words:

“Come, pernicious dream, go to the swift ships of the Greeks; having repaired to the tent of Agamemnon, the son of Atreus, *be careful* to repeat all that I shall charge
10 thee; bid him to arm the long-haired Greeks with all their forces; for peradventure he may now take the broad-streeted city of the Trojans; for no longer do the immortals, who inhabit the Olympic mansions, differ in opinion; since Juno,
15 by her supplication, has bent them all. But evils impend over the Trojans.”

Thus he spake, and the dream departed as soon as it had heard the charge; and forthwith it came to the swift ships of the Greeks, and repaired to Agamemnon the son of Atreus. But him he found reposing in his tent, and
20 ambrosial sleep was spread around him. And he stood over his head, resembling Nestor, the son of Neleus, whom of the old men, Agamemnon mostly honoured. Having assumed his image, the divine dream *thus* addressed him:

“Dost thou sleep, thou son of the war-like, horse-taming Atreus? It does not become a man, who is a counsellor, to
25 whose charge nations are entrusted, and who has so many cares, to sleep all night. But now pay attention to me with speed; for I am a messenger to thee from Jove, who, though far distant, has great anxiety and compassion for thee. He bids thee to arm the long-haired Greeks in full force; for now peradventure thou mayst take the broad-streeted city of the Trojans; because the immortals, who
30 possess the Olympic mansions, no longer differ in opinion, since Juno, by her supplications, has bent them all; and evils from Jove impend over the Trojans. But do thou

retain this in thy recollection, nor let oblivion seize thee, when balmy sleep has left thee."

Having thus spoken, he departed, and left him there 35 revolving things in his mind, that were not to be accomplished. For he thought, in his folly, that he would take the city of Priam on that day; nor knew the deeds that Jupiter was contriving; that he was yet about to heap upon the Greeks and Trojans, sorrows and sighings, in hard- 40 fought battles. And he roused himself from sleep, while yet the heavenly voice was poured around him. He sat erect, and put on his soft tunic, beautiful and new, and threw his large cloak about him. He likewise bound his fair sandals on his shining feet, and hung about his shoulders 45 the silver-studded sword. Then he took his paternal sceptre, ever incorruptible, with which he marched to the ships of the brazen-coated Greeks.

The goddess Morn ascended the vast Olympus, to report the dawn of day to Jove and the other immortals; whilst 50 he commanded the shrill-voiced heralds to convoke to an assembly the long-haired Greeks. These uttered the summons, and the people speedily assembled. And first he convened a council of magnanimous old men, at the ship of Nestor, the Pylian-born prince; and having assembled them together, he entered with them upon a prudent 55 consultation:

"Hear me, my friends. A heavenly vision came to me in my sleep, during the ambrosial night; and it chiefly resembled the noble Nestor, in shape, stature, and in person. And it stood over my head, and addressed *these* words to me: 'Dost thou sleep, thou son of the war-like, horse- 60 taming Atreus? It does not become a counsellor-man, to

54. The genitive βασιλῆος is in opposition with Νεστωρος implied in the adjective Νεστωρεῖη.

whose charge nations are entrusted, and who has so many cares, to sleep all night. But now pay attention speedily to me; for I am a messenger to thee from Jove, who, though far distant, has great anxiety and compassion for thee. He bids thee to arm the long-haired Greeks in full force; for now, peradventure, thou mayst take the broad-streeted city of the Trojans, since no longer do the immortals, who possess the Olympic mansions, differ in their opinion; because Juno, by her supplications, has bent them all; and evils from Jove impend over the Trojans.

70 But do thou retain this in thy recollection. Thus having spoken, it fled away on its wings; and delightful sleep left me. But come, *let us consult*, how we may arm the sons of the Greeks. And first I will try them with my words, as far as is proper, and exhort them to fly with their ships of many benches; but *dispersing yourselves* in different

75 directions among them, *be ye careful* to restrain them with your words."

When he had thus spoken, he sat down. Then among them, Nestor, who was king of sandy Pylus, rose, who prudently harangued and addressed them:

"My friends, leaders and chiefs of the Greeks, if any other of the Greeks had reported this dream, peradventure we should have pronounced it to be false, and have rather turned away from it, *than given credit to it*. But now he, who boasts that he is by far the chief in the army, hath seen it. Come then, *let us see* how we may arm the sons of the Greeks."

Having thus spoken, he began to depart from the assembly; and the sceptered kings arose, and obeyed the shepherd of the people, whilst the nations ran to meet him.

74. Πολυκλήϊς, from πολυς and κλήϊς, Ionicè for κλεις. Schol. πολυκλήϊσι, πολυκαθεδροις, ἐξ οὗ πολυκωποις· κληϊδες γὰρ καλοῦνται αἱ τῶν ἐρεσσοντων καθέδραι.

As are the swarms of assembled bees which come ever and anon from the hollow rock, and fly in clusters over the 90 vernal flowers, while some fly in bodies in this direction, and some in that; thus did the numerous nations of these march in troops in front of the vast shore to the place of assembly. And among them, Fame was inflamed, the messenger of Jove, inciting them to go, and they were assembled. 95 The council was in tumult, and the earth groaned under them as the people sat down, and there was a bustling noise. And nine heralds exclaiming, restrained them, that they should desist from their clamour, and listen to the princes nourished by Jove. With difficulty, the people having at length ceased from their out-cry, sat down and 100 possessed their seats; when king Agamemnon, rose up, holding forth the sceptre, which Vulcan had laboured to form. Vulcan gave it to king Jove, the son of Saturn, and Jupiter gave it to his messenger, the slayer of Argos; but king Mercury bestowed it upon Pelops, the knight, and again Pelops gave it to Atreus, shepherd of the people; 105 but Atreus, at his death, left it to Thyestes rich in cattle, and lastly, Thyestes left it to be borne by Agamemnon, that *with it* he might rule over many islands, and the whole of Argos. Supporting himself by this, he spoke *these* winged words:

“My friends, Grecian heroes, ministers of Mars, Jupiter, 110 the son of Saturn, hath entangled me in a heavy calamity. Cruel *he must be*, who formerly made to me a promise and confirmed it with a nod, that I should return *home* having destroyed the well-fortified city of Ilium; but now he has formed a malicious fraud, and orders that I should repair,

103. *Αργειφοντη*, Mercury, the slayer of Argus, the monster, employed by Juno to guard Io. Vid. Ovid. *Metam.* I. 610.

112. *σχετλιος*, may be taken either *actively* or *passively*; it has here an *active* signification.

inglorious to Argos, after I have lost many of my people.
 115 Thus will it be agreeable to almighty Jove, who has already
 overthrown the summits of many states, and will as yet
 demolish them; for his power is supreme. But this will
 be disgraceful to be heard among posterity, that such, and
 120 so vast an army of the Greeks vainly waged a fruitless
 war, and fought with men less numerous; but that as yet
 no end of *that war* has appeared. For if we, Greeks and
 Trojans, were willing to strike a faithful league, and be
 125 both of us numbered; that we should select as many Tro-
 jans as are natives of the city; but that, we Greeks should
 arrange ourselves into tens, and choose a single man of the
 Trojans who might pour out wine for each, many decades
 would indeed be without a pourer out of wine. So vastly
 130 do I say the sons of the Greeks are superior in number to
 the Trojans who inhabit the city. But there are auxiliaries
 from many states, men who brandish the spears, who are a
 great obstacle, and permit me not, as I wish, to destroy the
 well-peopled town. Nine years of mighty Jove have passed
 135 away, whilst the wood of our ships is putrified, and the ca-
 bles are dissolved. But our wives and our infant children
 sit awaiting for us in our halls; and the work for which

137. *εἰαρ'*, for *εἰαται*, Ionicè for *ἦνται* from *ἦμαι*.

124. *ὀρκία πιστά ταμοντες*, *icto fœdere fido et firmo*. The phrase *ὀρκία τεμνειν* is the same as the Hebrew phrase, *karath berith*, to cut a covenant, and both is derived from the circumstance of cutting the victim in twain, when the stipulating parties passed between the two parts, and imprecated the most dreadful curses upon themselves if they violated the covenant. The same idiom passed from the Greeks into the Romans, who used *ferire*, *cædere*, &c. *victimæ*, to signify the ratification of a covenant. The English expression, to strike a league, must have sprung from the same source. St. Cyril, against Julian, observes that this same phraseology was used also by the Chaldæans. It is probable that all nations derived it from the original mode of contracting an agreement by offering sacrifice to the gods. Vid. Gen. xv. 10. 17; Deut. xxix. 12; Josh. ix. 6; Jerem. xxxiv. 18. Also, Liv. i. 24.

we came hither remains thus unaccomplished. But, come, let us all obey as I shall advise; let us depart with our ships to our beloved native land, for never shall we take the broad-streeted city of Troy."

Thus he spake, and disturbed, in their breasts, the hearts of all throughout the crowd, who had not heard his design. And the assembly was all in commotion, like the vast billows of the sea, even the Icarian sea, which the East and the South winds have excited, when rushing upon them from the clouds of father Jove;—or as the tempestuous West wind, descending violently from above, is wont to move a deep corn-field and bend the stalks;—thus was the whole assembly moved. Some with a war-whoop rushed to the ships, whilst the excited dust rose from beneath their feet; others exhorted one another to seize the vessels, and launch them into the vast ocean, and cleared out the hulks. The shout of them about to hasten home ascended up to heaven, and they dragged off the scantlings from beneath the ships.

Then, peradventure, a return in opposition to the will of fate would have been effected by the Greeks, had not Juno addressed *this* speech to Minerva:

"Alas! invincible daughter of the ægis-bearing Jove, shall the Greeks thus fly home over the wide surface of the sea to their dear paternal land! And must they leave glory to Priam, and the Argive Helen to the Trojans, on account of whom many of the Greeks have perished before Troy, far from their dear paternal land? But go now to the people of the brazen-coated Greeks, and restrain every man with thy gentle words, nor suffer them to drag into the sea their ships which are impelled on every side."

157. *απρυτωνη*, from *απρυτος*, and that from *α, πριν*. and *τρυνω*, *tero*.

165. *νηας αμφιελισσας*, Schol. *αμφοτερωθεν ταις κωπαις ελαννομενας*, impelled on both sides by the oars.

Thus she spake, nor did the blue-eyed goddess Minerva disobey; but she went, hastening down over the summits of Olympus, and forthwith arrived at the swift ships of the Greeks. Then she found Ulysses, where he stood, a coun-
 170 seller equal to Jove; nor did he touch his black ship, that was well fitted with benches, since sorrow had come upon his heart and soul. But, standing by him, the blue-eyed Minerva addressed him:

“Generous son of Laertes, most crafty Ulysses, will you thus, embarking in your ship of many benches, fly
 175 home to your dear paternal land? And will you leave glory to Priam, and the Argive Helen to the Trojans, for the sake of whom many of the Greeks have perished at Troy, far from the beloved land of their fathers? But go now to the people of the Greeks, and do not desist, but
 180 restrain every man with thy gentle words, nor suffer them to drag into the sea their ships that are impelled on every side.”

Thus she spake, and he recognized the voice of the goddess who addressed him; and he hurried on in haste and cast from him his cloak; but the herald Eurybates, of Ithaca,
 185 who followed him, took it up. And having met Agamemnon, the son of Atreus, he received from him the ever-incorruptible paternal sceptre, with which he went to the ships of the brazen-coated Greeks.

Whatever prince or man of illustrious rank he found, he stood beside him and restrained him with gentle words:
 190 “My good sir, it does not become thee to tremble like a coward; but rather sit down thyself, and make the other

188. *ὅντινα μὲν, κ. τ. λ.* When the relative is used definitely, it is joined with the indicative, if indefinitely, and a reference is made with the whole proposition to past time, the verb, without *ἄν*, is put in the optative, but if an indefinite affirmation is made of something present or future, the verb, with *ἄν*, is placed in the subjunctive. Vid. Matth. Gr. Gr. §. 527.

people be quiet, for as yet thou dost not clearly discern what the mind of Atreides is. He now tries, and will quickly inflict punishment upon the sons of the Greeks. We have not all heard what he said in the council; therefore *we must beware*, lest in his wrath he may do some mischief to the sons of the Greeks. For the anger of a king that is nourished by Jove is mighty; and, his honour is from Jove, yea and counselling Jupiter loves him.” 195

But, on the other hand, whatever man of the common people he saw or found shouting, him he struck with the sceptre, and rebuked in *these* words:

“Thou dastardly wretch, sit down quiet and listen to the speech of others, who are thy superiors, since thou art weak and unwarlike, nor ever to be esteemed in war or in council. We Greeks must not all be kings here, for the government of many is not good. Let there be one chief, one king, to whom the son of the crafty Saturn has already given a sceptre, and laws, that by them he may govern.” 205

Thus, acting the commander, he directed the army. But they rushed back again with tumult to the assembly, from the ships and from the tents; like as when the waves of the far-resounding sea roar on the mighty shore, whilst the deep re-bellows. 210

The rest sat down and possessed their seats; but still babbling, Thersites alone, who knew many scurrilous expressions in his mind, kept vainly exciting a tumult, not for the purpose of contending, with decorum, with the princes, but *to say* whatever he was sure would appear ridiculous to the Greeks. He was the basest man that came to Ilium. He was squint-eyed, and lame of one foot; and his shoulders were gibbous and drawn together over his breast; whilst

217. *φολκος*, *squinting*: Eustath. Ὁ τοὺς ὀφθαλμοὺς μὴ ὀρθοὺς ἔχων, ἀλλ' ἐστραμμένους, from ἔλκω, *traho*.

the upper part of his head terminated in a point *like a cone*, and but a few *tufts* of hair grew upon it. To Achilles and

220 Ulysses he was especially odious, since he was wont to revile them. But at that time, however, clamouring with a shrill voice, he poured contumelious insults upon the noble Agamemnon; wherefore the Greeks were vehemently enraged with him, and indignant in their souls. But loudly shouting, he reproached Agamemnon in *this* speech:

225 “Of what now dost thou complain, thou son of Atreus, or what dost thou need? Thy tents are full of brass, and in thy tents there are many chosen dames, whom upon thee, before all others, we Greeks bestow, whenever we capture
230 a town. Or, dost thou as yet require gold, which some one of the horse-taming Trojans shall bring from Ilium, as a ransom for his son, whom I, or some other of the Greeks, may bind and lead away captive? Or a young woman, that thou mayst have connexion with her in love, and detain her apart for thyself? In no way does it become a
235 man who is chief in command, to lead the sons of the Greeks into calamities. Ah, vile disgrace! ye dastardly Grecian women, no longer Grecian men, let us return home with our ships, and here let us leave this man in Troy, to digest his rewards, that he may know whether we are any addition to his power or not, *him, I say*, who has now dishonoured
240 Achilles, a man much braver than himself, in that he forcibly took, carried off, and possesses for himself his reward; there is however not much passionate feeling in the soul of Achilles, but he is of a remiss *disposition*,

218. συνοχῶκοτε, *coarcti, in angustum cocuntes*; nom. dual. perf. part. act. *Attice* pro συνοχῆκοτε, *Ionice* pro συνωχῆκοτε, from συνοχέω, which is derived from συνεχω, *constringo*, from the root εχω, *habeo*.

219. επεννηροθε, from επανθεω to flourish, imperf. επηνηρον, and by the insertion of ο, επηνηροθον, and with the Attic reduplication επεννηροθον.

otherwise, son of Atreus, thou wouldst now for the last time have been guilty of doing an injury."

Thus spake Thersites, reviling Agamemnon, shepherd of the people. But speedily to him arose the godlike Ulysses, and casting a stern look upon him, he reproved 245 him in *this* severe speech :

" Loquacious Thersites, although being a shrill orator, desist, nor seek alone to contend with kings ; for I affirm, that there is not another mortal man more base than thou, of as many as came with the sons of Atreus to Troy. 250 Wherefore, thou shouldst not harangue, having kings in thy mouth, nor heap reproaches upon these, nor watch for their return. As yet we do not clearly see how these matters will be, whether in prosperity or adversity we sons of the Greeks shall return. For this reason thou sittest down reviling the 255 son of Atreus, Agamemnon, the shepherd of the people, because the Grecian heroes bestow upon him many honours, whilst thou haranguest in insulting language. But I will tell thee what also shall be accomplished—. If ever again I shall find thee playing the fool, as at present, no longer may the head of Ulysses remain on his shoulders, and no 260 more may I be called the father of Telemachus, if I do not seize thee, and tear off thy garments, thy cloak and thy tunic, and that which covereth thy nakedness, and drive thee from the assembly to the swift ships, weeping *and* beaten with severe blows."

Thus he spake, and struck him with the sceptre on the 265 back and on the shoulders ; but he bent back his head, while the starting tear fell from him, and a bloody tumor rose on his back from the golden sceptre. Then he sat

266. *ἰδνωθῆναι*, Eustath. *απο του το νιον δυνηθῆναι*, i. e. *occupit reflectendo*. In another place we have *ἰδνωθῆναι τε πεσών*, and in Virg. *Æn.* xi. 644. *Latos huic hastu per armos acta tremil, duplicatque virum transfixa dolore.*

down and trembled, while,—miserable looking object, he grieved and wiped away the tears.

270 The rest, though sorrowful, laughed at him with pleasure. And thus many a one, looking at the man who sat next him, said :

“ Good heavens ! of a truth, numberless useful actions has Ulysses already performed, both in giving commencement to good counsels and in arranging the war ; but now surely he hath done this by far the best among the
275 Greeks, who hath restrained from his babbling this reproachful insulter. No more will his furious mind again stimulate him to revile kings with such contumelious words.”

Thus the multitude spoke ; and Ulysses, destroyer of cities, arose, holding forth the sceptre, and beside him the
280 blue-eyed Minerva, having assumed the likeness of a herald, charged the people to be silent, that the first and the last of the sons of the Greeks might together hear his speech, and weigh his counsel ;—who then prudently harangued them, and said :

“ King Atreides, of a truth, the Greeks are now willing
285 to render thee the most disgraceful among articulate-speaking men ; nor will they perform the promise which they made, when they came hither from horse-feeding Argos, that thou shouldst return having destroyed the well-fortified Ilium. For, like young children or bewidowed women,
290 they wail out to one another their desire of returning home. It is truly a hardship for one to return in affliction, *when his object is not accomplished* ; for even one who is absent but a single month from his wife, bewails beside his ship of many benches, which the wintry storms and a boisterous
295 sea detain ; but over us, remaining here, the ninth year is revolving ; wherefore I am not offended that the Greeks

275. λωβητηρα. Scholiast, ὑβριστην ; according to Eustath. επεσβολοι, επεσι βαλλοντα, that is, *verbis insectantem*.

bewail beside the ships with crooked prows; nevertheless it is disgraceful to remain so long and return without obtaining our object. Forbear, my friends, and remain yet awhile, that we may know if Calchas foretells the truth or not. For this we well know in our minds, and ye all, upon whom the fates of death have not come and borne you away, are witnesses, that yesterday and the day before yesterday, when the ships of the Greeks were assembled at Aulis, to bring evils upon Priam and the Trojans, whilst we, about the fountain and the sacred altars, were offering perfect hecatombs to the immortals, beneath a beauteous plane-tree, whence flowed a limpid stream, there a great prodigy appeared. A terrible serpent, marked on the back with purple spots, which the Olympic *Jove* himself had sent forth to light, gliding from beneath the altar, hastily advanced towards the plane-tree. But there, concealed under the leaves, on the highest branch, were eight young ones of a sparrow, a tender brood; and the mother which had hatched the brood was the ninth. Then he devoured them, piteously shrieking, whilst the mother, mourning for her beloved young, hovered about, till folding himself around her, he seized her, screaming, by the wing. But when he had devoured the young of the sparrow and herself, the god who had shewed him, made him an object of wonder; for the son of the crafty Saturn turned him to a stone, whilst we, as we stood by, were astonished at what was done. In this manner did the terrible portents of the gods attend the hecatombs. But Calchas then immediately spoke with prophetic voice: ‘Why are ye struck dumb, ye long-haired Greeks? Coun-

309. *σμερδαλεος*, terrible in appearance, from *σμερδω* or *μερδω*, *aspicio*.

312. *υποπεπτηγοτες* for *υποπεπτηκοτες*, from the old verb *υποπτειω*.

selling Jove has shewn to us this great prodigy, late, and
 325 late to be accomplished, the glory of which shall never
 perish. As this *serpent* devoured the eight young ones of
 the sparrow and the sparrow herself, and the mother which
 hatched the brood was the ninth; so there for a like num-
 ber of years we must wage war, but in the tenth the broad-
 330 streeted city shall we capture.' Thus he spoke, and all of
 which shall now be accomplished. But come, remain here,
 all of you, well-booted Greeks, until we take the great
 city of Priam."

Thus he spake, and the Greeks uttered a loud shout,
 applauding the speech of the godlike Ulysses, whilst the
 335 ships round about terribly re-echoed, as the Greeks were
 shouting. Then Nestor, the Gerenian knight, addressed
 them :

"By heavens, ye talk like infant children, who have
 no care of warlike deeds. What, I ask, will become of
 340 your promises and oaths? Of a truth, the counsels and the
 cares of men, the agreements confirmed by libations of
 unmixed wine, and *the folding* of right hands in which we
 trusted, must have been consumed in the fire; for thus do
 we vainly contend with words, and although being here so
 long a time, we can contrive no remedy for the delay.
 But do thou, son of Atreus, maintaining as before thy
 345 resolution unshaken, command forth the Greeks into hard
 battles; and leave to pine away the one and the other of the
 Greeks who form a separate consultation, (for of their de-
 liberations there shall be no fulfilment,) that we should
 return to Argos, before even we know of ægis-bearing
 350 Jove, whether his promise be a falsehood or not; for I
 affirm, that the almighty son of Saturn confirmed it by a

341. *ακρατος*, Ionicè for *απατος*, *unmixed*; for in forming libations the wine was not mixed with water as was usual at entertainments.

nod on that day, when the Greeks embarked in their swift ships, about to carry slaughter and destruction to the Trojans, as he shot his lightnings to the right, and shewed their propitious signs. Let none therefore hasten to return home, before each has slept with a wife of the Trojans, and 355 revenged the rape and the lamentations of Helen. But if any one has a vehement desire of returning home, let him touch his black ship that is well fitted with benches, that he may overtake death and ruin before others. But do thou deliberate well, O king, and be persuaded by 360 another; the advice which I shall offer is not to be rejected. Divide out the troops, Agamemnon, into their tribes and wards, that wards may support wards, and tribes *support* tribes. And if thou shouldst thus act, and should the 365 Greeks obey thee, thou shalt then know which of the leaders and which of the soldiers is a coward, and which of them is brave; for they shall fight by themselves;—and also learn whether by divine interposition thou shalt not capture the city, or by the cowardice of the troops and the unskilfulness of war.”

But king Agamemnon addressed him in reply: “Truly, old man, thou excellest the sons of the Greeks in 370 council. Would to father Jupiter, Minerva and Apollo, that of the Greeks I possessed ten such counsellors! For then quickly would the city of king Priam fall, captured and destroyed by our hands. But the ægis-bearing Jove, 375 the son of Saturn, hath brought sorrow upon me, who casts me into fruitless litigations and disputes. For I and Achilles have contended about a maid, with opposing words; and I commenced the hostility. But if ever again we shall agree in our counsel, then no longer shall there be a reprieve of evil to the Trojans, no, not for a moment. 380 But now take refreshment, that we may join the battle.

381. The early Greeks seem to have had three meals in the day, the *ἀπιστον*, *jentaculum*, or *breakfast*, the *δειπνον*, *prandium*,

Let every man sharpen well his spear, and well adapt his shield; let him give a feed to his swift-footed horses, and closely examining his chariot on every side, let him prepare
 385 for war; that we may contend all day in horrid war; for there shall be no respite, no, not for a moment, unless night coming on shall separate the ardour of heroes. The thong of the man-protecting shield of each shall sweat around his breast, and his hand shall be weary about the
 390 sword. And whomsoever I shall perceive desirous of tarrying by the ships of crooked prows, it will not be possible for him afterwards to escape the dogs and the fowls of the air."

Thus he spake, and the Greeks shouted aloud, like a
 395 wave upon the deep shore, when the South wind blowing shall dash it against a projecting rock, which the billows never quit, under any winds when they arise in this or in that direction. And rising up, they rushed forth, and were dispersed among the ships. They kindled fires in their tents and took refreshments. And they sacrificed, the one
 400 to this, the other to that of the everlasting gods, praying that they might escape death and the peril of war. But Agamemnon, king of men, offered up a fat ox, of five years old, to the all-powerful son of Saturn, and invited to *him* the sages, the chiefs of all the Greeks; first of all,

or dinner, and the δῶρον, cæna, or supper. Ἀριστον is so called, quasi αοριστον τι ον, utpote αοριστον κατὰ καιρον, or because it is prepared for those going out, πρὸς τὸν Ἀρεά, to war, or it is derived from the word ἀραι, because the ancients never took their αριστον without offering up *prayers* to the gods. The δειπνον is considered by some, the same as the supper, so called ὅτι τῶν ποτῶν διαναπαυει, but the commentators on Homer take notice of two δειπνα, the one a μεσημβρινον εμβρωμα, or dinner, the other a πρωϊνον εμβρωμα, which answers to our *brwyd ambor*, and so called, quasi μεθ' ὃ πορεύειν δεῖ. Athen. lib. 7. speaks of νυκτερινα δειπνα as distinguished from other δειπνα. Eustathius derives δῶρον, πυρι τοῦ δῶρου παυειν, q. d. ἐν ᾧ δῶρου παυει, in which the spear is at rest.

Nestor, and prince Idomeneus; and next the two Ajaxes, 405
and the son of Tydeus, and then Ulysses, who was equal to
Jove in counsel. But Menelaus, excelling in the shout,
came of his own accord, for he knew in his mind how his
brother toiled. Then they stood round the ox, and raised 410
up the salted cakes, whilst king Agamemnon offered up
this prayer for them:

“Most mighty, most glorious Jove, thou who gatherest
the dark clouds, and dwellest in the air, *grant* that the sun
may not set, nor darkness come, before I overthrow the
glittering palace of Priam and burn its gates with hostile 415
fire; and till I tear off from his breast the tunic of Hector,
broken by the sword, whilst many of his companions,
headlong in the dust, shall bite the earth around him.”

Thus he prayed, but the son of Saturn did not then
assent, yet accepted he the sacrifice, and increased the 420
mighty toil. But when they had supplicated, and cast
down the salted cakes, they first drew back the neck *of the*
victim, then cut its throat and skinned it, next cut off its
thighs, and covered them with fat, laying it on doubly,
and over them they placed raw pieces of flesh; and these 425
they consumed with cleft wood without leaves. Then
piercing the entrails with spits they held them over the
fire. But when the thighs were consumed and they had
tasted the entrails, they divided the rest into small pieces,
and skilfully dressed them, and drew the whole away.
And when they had ceased from labour, and prepared the 430
victuals, they feasted, nor was the appetite without an
equal portion of dainties. And when they had removed the
desire of drink and of food, then Nestor, the Gerenian
knight, began his harangue to them:

413. μη πριν επ' ηελιον δυναι; some such verb, as εδος or
ποιησον is to be supplied here. This ellipse frequently happens
in Ionic writers; Thus, Herod. V. 105. ὦ Ζεῦ, ἐκγεγεσθαι μοι
Ἀθηναίους τισασθαι.

“ Most glorious son of Atreus, Agamemnon, king of
 435 men, here no more let us waste our time in words, nor any
 longer defer the work, which the god shall put into our
 hands. But come, let the heralds make their proclamations,
 and assemble the people of the brazen-coated Greeks at the
 ships; and let us, thus assembled, go through the wide
 440 army of the Greeks, that we may the sooner excite keen
 battle.”

Thus he spoke, nor did Agamemnon, king of men,
 disobey, but immediately he commanded the shrill-voiced
 heralds to call the long-haired Greeks to battle. These
 uttered their proclamations, and the *people* were speedily
 445 assembled, and the princes that were brought up by Jove,
 hastened to draw them up in array; and among them was
 the blue-eyed Minerva, bearing the precious ægis, that
 grows not old and is immortal, from which were suspended
 a hundred golden fringes, all well-woven, and each of the
 450 value of an hecatomb. With this she violently rushed on,
 and ran through the people of the Greeks, exciting them
 to advance; and she roused the vigour of each in his breast,
 that they might war and fight unceasingly. Then, instantly,
 war became sweeter to them, than to return in their hollow
 ships to the dear land of their fathers.

455 As when a devouring fire consumes a vast forest on the
 summits of a mountain, the blaze is seen from afar;—thus,
 as they advanced, the glittering splendour of their beaute-
 ous arms ascended through the air to heaven.

And, as when in the Asian meadow, by the streams of
 460 Cayster, many tribes of winged birds, geese, cranes, or

450. *παιφασσονσα*, *oculos cum impetu irruendi intendens acriter*. *παιφασσω* is derived from *φαιω*, which is the root of *φασσω*; by redoubling the first syllable and changing the aspirate into a tenius, *φασσω* becomes *παιφασσω*, and then by inserting an *ι*, we have *παιφασσω*. It denotes *ἐνθουσιῶδῶς καὶ ἐπιφανῶς ὀρμᾶν*, *furciter et aperte irruere*. Vid. Damm. Lex. in voce.

long-necked swans, fly here and there, exulting in their wings, whilst the meadow resounds as they alight, the one before the other, with clangour;—so did the many nations of these pour themselves forth from the ships, and from the tents, into the plain of Scamander. But the earth, fearfully re-echoed under the tread of them, and of the horses; whilst myriads stood on the flowery vale of Scamander, as numerous as are the leaves and flowers in the spring. 465

Like the many tribes of swarming flies, which wander round the shepherd's fold in the vernal season, when the milk moistens the pails;—so numerous did the long-haired Greeks stand, against the Trojans, on the plain, eagerly desiring to destroy them. 470

And, as goat-herds easily separate the extensive flocks of goats, when they have been mixed in the pasture,—so did the generals marshal these in array, that they might advance to battle. But, among them, was king Agamemnon, with his eyes and head like Jove, who delights in thunder, with his belt like Mars, and his breast like Neptune. 475

As the bull is by far the most conspicuous in the herd, since he excels the collected cattle;—such on that day did Jove render Atreides, distinguished and excelling among many heroes. 480

Declare to me now, ye Muses, who possess the Olympic mansions, (for ye are goddesses, and are *ever* present, and know all things, whilst we hear but a rumour, and are acquainted with nothing,) who were the leaders and the chiefs of the Greeks. For, I could not mention nor reckon their number, even though I had ten tongues and ten 485 490

461. *Ἀσιω* Ionicè for *Ἀσιον*. There was a meadow on the banks of the Cayster, so called, from *Asius*, a king of Lydia, and from whom the Lydians suppose Asia derived its name. This line is imitated by Virg. Georg. I. 383. *Jam varias pelagi volucres, et quæ Asia circum dulcibus in stagnis rimantur prata Caystri.*

mouths, a voice unbreakable, and a heart of brass,—did not the Olympic Muses, daughters of the ægis-bearing Jove, remind me of how many came to Ilium. I will now rehearse the commanders of the ships, and all the vessels:

495 Peneleus and Leïtus, and Arcesilaus, and Prothoënor and Clonius, commanded the Bœotians; those who inhabited Hyria, and the rocky Aulis, Schœnus, Scolus, and the ridgy Eteonus, Thespia, Græa, and the spacious Mycales-
500 sus; and those who dwelt at Harma, Ilesium, and Erythræ, who possessed Eleon, Hyla, and Peteon, Ocalea, and the well-built town of Medeon, Copæ, Eutresis, and Thisbe, abounding in doves; and those who held Coronea, Haliar-
505 tus, full of herbs, and Plataea, who inhabited Glissas, and who held Hypothebæ, a well-built town, and sacred Onchestus, a beauteous grove dedicated to Neptune; and those who possessed Arne, abounding in grapes, Midea, glorious Nisa, and the farthest Anthedon. Of these went fifty
510 vessels, and in each a hundred and twenty young men of the Bœotians embarked.

But others inhabited Aspledon, and the Minyeian Orchomenus; these Ascalaphus and Ialmenus commanded, sons of Mars, whom Astyoche, a chaste virgin, having ascended to the top of the house, in the mansion of Actor,
515 the son of Azeus, bore to valiant Mars; for he had lain with her in secret. Thirty hollow ships, belonging to these, advanced in order.

But Schedius and Epistrophus, sons of the magnanimous Iphitus, son of Nauboles, commanded the Phœceans;
520 those who possessed Cyparissus and rocky Python, and glorious Crissa, and Daulis, and Panopia; and those who inhabited the country round Anemoria and Hyampolis, who

499. Ἄρμα, so called from ἄρμα, the chariot of Amphiaræus, who was there swallowed by the earth. It was hence sometimes called λεκτρα Δμφιαραου. Strabo IX. p. 279.

dwelt by the noble river of Cephissus, and who possessed Lileæ, near the source of the Cephissus. With these forty black ships followed. These wheeling round, formed the ranks of the Phœceans, and they were posted in arms next 525 the Bœotians on the left.

But swift Ajax, the son of Oileus, commanded the Locrians; (he was less, and not near so large, but far less, than the Telamonian Ajax; he was a little man, wearing a corslet of linen, but excelled in the use of the spear among 530 all the Greeks and Achæans.) those who inhabited Cynus, Opocis, Calliarus, Besse, Scarphe, and lovely Augeia, Tarphe and Thronium, around the streams of Boagrius. And with him followed forty black ships of the Locrians, who dwell beyond sacred Eubœa. 535

Next came the Abantes, breathing strength, who possessed Eubœa, Chalcis, Eretria, Histiaea, abounding in grapes, maritime Cerinthus, and the lofty town of Diium, and those who possessed Carystus and inhabit Styr. The 540 leader of these was Elphenor, branch of Mars, the son of Chalcodon, the chief of the magnanimous Abantes. With him followed the Abantes, who had their hair hanging down behind them, warriors trained with ashen spears to tear off the corslets of the enemy from around their breasts; 545 and with him followed forty black ships.

Next those who possessed Athens, a well-built town, the people of the high-minded Erechtheus, whom Minerva, daughter of Jove, in former time sustained, (but whom the gracious earth brought forth) and placed at Athens, in her own rich temple; where the youths of the Athenians, in 550 revolving years, appease her with bulls and with goats.

542. *οπιθεν κομωοντες*. These people shaved the fore part of their heads, that their enemies might not be able to seize them by the hair. Vid. Plut. in *Thes. vita*.

550, 551. Eustathius and others suppose, that these lines refer to the feast of the *Panathenæa*, which was celebrated every fifth year.

Them, Menestheus, son of Peteus, led. To him there was never a terrestrial man equal in marshalling horses and
 555 shielded men; Nestor alone disputed *the priority with him*, since he was his superior in age. And with him followed fifty black ships.

But Ajax brought twelve ships from Salamis, and having led them up, he posted them where stood the columns of the Athenians.

560 Next those who possessed Argos, and the well-fortified Tiryns, Hermione, and Asine, having a profound bay, Trœzene, Eionæ, and Epidaurus, abounding in vines; and the youths of the Greeks who held Ægina, and Mases. These, Diomede, strenuous in the shout *of war*, and Sthenelus, beloved son of glorious Capaneus, led; and
 565 with them, as a third, went Euryalus, a godlike man, the son of king Mecisteus, who was son of Talañanus. But Diomede, strenuous in the shout *of war*, was chief in command. With these followed eighty black ships.

Next those who possessed Mycenæ, a well-built town,
 570 and the wealthy Corinth, and well-fortified Cleonæ, and inhabited Orneia, the pleasant Aræthyrea, and Sicyon, where first Adrastus reigned; likewise those who possessed Hyperesie, the lofty Gonoëssa, and Pellene, and inhabited
 575 Ægium, along all the maratime coast, and around spacious Helice. A hundred ships of these did king Agamemnon, the son of Atreus command; with him came by far the most numerous and the most valiant troops. And he put on his glittering mail, exulting in his glory,—that he was
 580 conspicuous among all the heroes, because he was chief, and led by far the most numerous forces.

Next those who held the vast hollow Lacedæmon, and

578. *νωροπα*, from *νωροψ*, *dazzling*, which is compounded of *νω*, a negative particle, and *οπαω*, to see. Damm: *Qui ob fulgorem suum se aspici non patitur.*

581. *κητωεσσαν*, *large*, from *κητος*, *a whale*, or any other large sea-fish.

inhabit Pharis, and Sparta, and Messa abounding in doves,
and Bryseia, and the lovely Augeia; who possessed Amyclæ
and Helos, a maritime town, and those who possessed Laas, 585
and dwelt around Ætylus. His brother Menelaus, strenuous
in the shout *of war*, commanded sixty ships of these,
which were armed apart; and among them he went, relying
on his valour, urging them forth to war; for, above all, he
was desirous to revenge the rape and the sighs of Helen. 590

Next those who inhabited Pylus, and the lovely Arene,
and dwelt by Thryus and the ford Alphaus, the well-built
Æpy, Cyparisseis, Amphigenia, Ptelius, Helos and
Dorion; where the Muses caused Thamyris, the Thracian, 595
to cease from his singing, as they met him coming from
Æchalia, from Eurytus, the Æchalian; for he boastingly
affirmed, that he would bear off the palm, even though the
Muses themselves, the daughters of the ægis-bearing Jove,
should sing against him; but they, in their anger, struck 600
him blind, deprived him of his divine song, and caused him
to forget the use of the harp. These, Nestor, the Gerenian
Knight, commanded, with whom ninety hollow ships
advanced in order.

Next those who possessed Arcadia, by the foot of the
lofty mountain of Cyllene, near the tomb of Æpytus, where
men fight hand in hand, and who dwell at Pleneus and 605
Orchomenus, abounding in sheep, Ripe, Stratia, and
windy Enispe, who held Tegea, and lovely Mantinea,
possessed Stymphelus, and inhabited Parrhasia. These
king Agapenor, the son of Anceus, commanded, with sixty
ships, and, on board each vessel, went many Arcadian men, 610
skilful in war. For, Agamemnon, son of Atreus, king of
men, had himself, supplied them with well-benched ships
that they might cross over the dark sea; since they did not
concern themselves about naval affairs.

Next, those who inhabited Buprasium and noble Elis, 615

and the territory which Hyrmina and farthest Myrsinus, the rock Olenia and Alisium, contain between them. Of these there were four leaders; and ten swift ships followed each
 620 man, and many Epians were on board. For, some of them, Amphimachus and Thalpius led, the one, the son of Cteatus, the other, the son of Eurytus, who was son of Actor; others, the valiant Diores, son of Amarynceus, led; whilst the godlike Polyxenus, son of Agasthenes, who was son of Augeias, commanded the fourth division.

625 Next, those from Dulichium, and the sacred islands of the Echinades, that are situated beyond the sea, which is opposite Elis. These, Meges, the son of Phyleus, commanded, a rival of Mars, whom Phyleus, a knight beloved of Jove, begot; who, enraged with his father, had formerly
 630 migrated to Dulichium. And with him forty black ships followed.

But, Ulysses led the magnanimous Cephallenians, those who possessed Ithaca, and Neritus, abounding in leaves which are shaken, who inhabited Crocylea, and rugged Ægilipa, who held Zacynthus, dwelt around Samos, who
 635 possessed Epirus, and peopled the opposite regions. These Ulysses commanded, a counsellor equal to Jove; and with him followed twelve ships with prows dyed with vermilion

But Thoas, the son of Andræmon, commanded the Ætolians; those who inhabited Pleuron, Olenos, Pylene,
 640 Chalcis, on the sea coast, and the rocky Calydon. For the sons of the magnanimous Æneus were no more, nor did he himself survive, and the yellow Meleager was dead. To

629. πατρι χολωθεις, is rendered by some, *on account of the anger of his father*. Phyleus was the son of Augeas, to whose treachery, in refusing to give the promised reward to Hercules, he bore witness. Vid. Apollod. Biblioth. II. 5. 5.

637. μυλτοπαρηοι, *having red cheeks*, from μυλτος, *vermilion*, and παρεια, *a cheek*. Eustath. μυλτος χρωμα εστιν ερυθρον.

642. ξανθος Μελεαγρος, the name is derived from μελει, *curæ est*, and αγρα, *venatio*. He was son of Æneus, king of Calydon, and

To him, therefore, supreme power was entrusted that he might rule over the Ætolians. And with him forty black ships followed.

But Idomeneus, renowned in the use of the spear, led 645
the Cretans, who possessed Cnossus, Gortyn, fortified with
walls, Lyctus, Miletus, and chalky Lycastus, Phaestus,
Rhytius, well-inhabited towns, and others who dwelt around
the hundred-citied Crete. These, Idomeneus, renowned 650
with the spear, and Meriones, the rival of man-slaying
Mars, led. And with them followed eighty black ships.

Tlepolemus, the son of Hercules, brave and mighty,
led from Rhodes, nine ships of the illustrious Rhodians,
who inhabited Rhodes, divided into three districts, Lindus, 655
Ialyssus, and chalky Camirus. These, Tlepolemus, re-
nowned with the spear, led, whom Astyocheia bore to
mighty Hercules, she whom he brought from Ephyre, from
the river Selleïs, where he had laid waste many cities of 660
Jove-supported youths. But Tlepolemus, when he had
been brought up in the well-framed house, forthwith slew
the beloved uncle of his father, the aged Licymnius, branch
of Mars. And immediately he built ships, and when he
had collected a great force, he took his flight over the sea; 665
for the other sons and grandsons of the mighty Hercules

and Althæa; when he was newly born, his mother heard the
Fates, who sat by the fire, saying, the child should live till that
billet, which one of them laid in the fire, was consumed. Upon
which they departed, and his mother immediately extinguished
the stick, and laid it up carefully. When he was grown up, he
killed the Calydonian boar, a prodigious monster, which Diana
had sent to ravage the lands of his father, and presented the head
of it to Atalanta, the daughter of Jasius, king of the Argives;
for this, his uncles, on the mother side, were so much incensed,
that they offered to take away the head from the princess, and
he, opposing their violence, slew them in the conflict, which so
irritated his mother that she burned the billet, and presently,
Meleager was seized with a burning fever and died. Vid. Ov.
Met. VIII. 270. et seqq.

threatened him. But wandering and enduring hardships, he arrived in Rhodes. These *separated* into three divisions, dwelt by tribes, and were beloved of Jove, who rules over
 670 gods and men; and the son of Saturn poured abundant wealth upon them.

Nireus next led three equal ships from Syme;—Nireus, the son of Aglaia and king Charops;—Nireus, who, next to the illustrious son of Peleus, was the handsomest man of
 675 all the Greeks who came to Ilium. But he was effeminate, and a small force followed him.

Next, those who possessed Nisyrus, Crapathus, Casus, Cos, the city of Eurypylus, and the Calydean isles. These, Phidippus and Antiphus commanded, the two sons
 680 of Thessalus, the king, the son of Hercules. Of these thirty hollow ships advanced in order.

And now with regard to those, as many as dwelt at the Pelasgian Argos, who inhabited Alus, Alope, and Trechin, possessed Phthia and Hellas, abounding in beautiful women, and were called Myrmidons, Hellenes, and Achæans; of
 685 fifty ships belonging to these, Achilles was the commander. But they were unmindful of horrid-sounding war, as there was none who might lead them to their ranks; for the swift-footed Achilles lay at his ships, indignant for the loss of the maid, the fair-haired daughter of Brises, whom he had
 690 carried away from Lyrnessus, after he had endured many toils, and laid waste Lyrnessus and the walls of Thebè; when, moreover, he smote Mynes and Epistrophus, the warriors, sons of Euenus, the king, the son of Selepius. For the sake of her he lay in sorrow, but was soon to rise again.

695 Next, those who possessed Phylace and flowery Pyr-

671. Nireus, being wholly deficient in warlike courage never appears in the field of action.

681. Πελασγικον Αργος, so called to distinguish it from the Achaian Argos in Peloponnesus, v. 559.

rhasus, a region sacred to Ceres, Iton, mother of flocks, maritime Antron, and Pteleus abounding in herbs. These the warlike Protesilaus commanded while he lived; but now the dark earth covered him. His wife with both her cheeks lacerated, and his house but half completed were left at 700 Phylace; but him, a Dardan slew, as he was leaping from his ship by far the first of the Greeks. And though they mourned for their own general, nevertheless they were not without leaders; for Podarces, sprout of Mars, marshalled them, the son of Iphiclus, son of Phylacus, rich in flocks, 705 the younger brother of the magnanimous Protesilaus; for the warlike hero Protesilaus was both older and more valiant; still the people, though they longed for him who was brave, were in no want of a leader. With him followed forty black ships. 710

Next, those who dwelt at Pheræ, by the Bœbean lake, at Bœbe, Glaphyræ, and well built Iacolus. Eleven ships belonging to them, Eumelus, the beloved son of Admetus, commanded, whom Alcestis, loveliest of women, 715 fairest of the daughters of Pelias, bore to Admetus.

Next, those who inhabited Methone, and Thaumacia, and possessed Melibœa, and rugged Olizon. Seven ships belonging to these, Philoctetes, skilful in the use of the bow, commanded; and in each fifty rowers had embarked, 720

700. αμφιδρύφης, from αμφι and δρυνπτω, *to flay*.

701. ἔσμος ἡμιτελῆς, Schol. ἦτοι ατεκνος, ἀφηρημένος του ἑτέρου των δεσποτῶν, ἡ ατελειωτος. βελτιον δε εἰρησθαι ἡμιτελῆ δια το μη γεγονηκοτα παιδας πλεῦσαι. That is, either a house without children, a house deprived of the master or the mistress, or a house that is not finished. The first of these interpretations is most generally adopted. Marriage is frequently called τέλος, and married persons οἱ τελειοι. Eustath. τέλος ὁ γαμος, ὅθεν τελειους τους γεγαμηκοτας ελεγον. Thus in the *Odyssey* we have, τέλος θαλεροιο γαμοιο; and in *Æschylus* ἀνδρος τελειου δωμα, and still more similar in *Valerius Flaccus*, *conjux miscranda Caïco Linguitur, et primo domus imperfecta cubili*.

well knowing how to fight bravely with bows. But he lay, suffering severe pains, in the divine island of Lemnos, where the sons of the Greeks left him, afflicted with a bad ulcer, from *the bite* of a deadly snake. There he lay in distress,
 725 but the Greeks, at the ships of king Philoctetes, were soon to remember him; nor were they without a commander, though they longed for their chief; for Medon, an illegitimate son of Oileus, marshalled them, whom Rhena bore to Oileus, destroyer of cities.

Next, those who possessed Tricca, and mountainous
 730 Ithome, and held Œchalia, the city of Eurytus, the Œchalian. These, the two sons of Æsculapius, Podalirius and Machaon, skilful surgeons, commanded; and with them thirty hollow ships advanced in order.

Next, those who possessed Ormenium and the fountain of Hyperæa, and dwelt at Asterium and the white summits
 735 of Titan. These, Eurypylus, the illustrious son of Euæmon, commanded; and with him followed forty black ships.

Next, those who held Argissa, and inhabited Gyrtone, Orthe, Eleone and the white city of Oloosson. These,
 740 likewise, the resolute warrior, Polypætus, led, the son of Pirithous, whom the immortal Jove begot; him, the illustrious Hippodamia bore to Pirithous on that day when he punished the shaggy Centaurs, expelled them from
 745 Pelion, and drove them to the Æthices. He was not alone, for with him was Leonteus, branch of Mars, the son of high-minded Coronus, the son of Cæneus. With them followed forty black ships.

729. κλωμακοεσσαν, *craggy and mountainous*,—ubi sunt κλωμακες, i. e. τοποι και λοφοι ὑψηλοι, πετρωδεις εχοντες αναβασεις. It is an epithet of a town built on a craggy hill, and very difficult of access.

742. κλυτος, by the Schema Atticum for κλυτη. Vid. Matth. Gr. Gr. §. 116. Obs. 6. &c.

But Guneus led from Cyphus two and twenty ships.
 With him followed the Enienes, and the Peræbi firm in
 battle, those who had fixed their abode around wintry 750
 Dodona, and who cultivated the fields around agreeable
 Titaresius, which disembogues its fair-flowing stream into the
 Peneus. But it mixes not itself with the silver-eddied
 Peneus, but floats on its surface, like oil; for it is a
 branch of the water of Styx, the awful oath. 755

And Prothous, son of Tenthredon, commanded the
 Magnesians, who dwelt around Peneus, and Pelion abound-
 ing in leaves. These, the swift Prothous led, and with him
 followed forty black ships.

These then were the leaders and chiefs of the Greeks. 760
 But tell me, O Muse, which was by far the best of the
heroes themselves and horses, who followed the sons of
 Atreus. By far the best mares were those of the grandson of
 Pheres, which Eumelus drove, swift as birds, having their
 manes of the same colour, and being of the same age, and 765
 equal at the back by measurement; which the silver bow-
 bearing Apollo bred in Pieria, both females bearing the
 terror of war. But of the heroes, by far the mightiest
 was the Telamonian Ajax, as long as Achilles remained in
 anger; for he was by far the most valiant, as well as the 770
 horses which bore the illustrious son of Peleus. But he
 lay at the sea-passing ships of crooked prows, breathing
 out anger against Agamemnon, shepherd of the people, the
 son of Atreus, whilst his soldiers delighted themselves by
 the shore of the sea by hurling quoits, javelins, and arrows,
 and the horses stood, each by his own chariot, feeding upon 775

751. *ἱμερτον Τιταρησιον*. Herodotus VI. 74. relates that
 there was a fountain named *Styx*, in Arcadia, by which the
 people of this country used to swear. Probably the Titaresius
 had its source near this fountain.

765. *στριχας, οιετας*, for *ὁμοιοστριχας, ὁμοετας*.

lotus, and the fenny parsley, and the well-covered cars lay in the tents of their possessors, whilst they wandered themselves in different directions throughout the army, longing for their warlike chief, and engaged not in the battle.

- 780 The troops then advanced, *and appeared* as if the whole earth was in flames, and the ground uttered a groan beneath them, as if to Jove who delighteth in thunder, when, in his anger, he strikes the earth near Typhon, among the Arimi, where they report the bed of Typhon to be;—thus, as
785 they were advancing, and passed with great speed over the plain, the earth loudly groaned beneath their feet.

- But Iris, swift as the wind, a messenger from ægis-bearing Jove, came with the sad intelligence to the Trojans, as they were, old and young, all assembled together, holding
790 a meeting by the gates of Priam. Standing near them, the swift-footed Iris addressed them. But she assimilated her voice to that of Polites, the son of Priam, who, relying on his speed, sat as a sentinel for the Trojans, on the summit of the tomb of the aged Æsytetes, observing when the Greeks advanced from their ships. Having assumed his
795 likeness, the swift-footed Iris said:

- Endless words are ever agreeable to thee, old man, as formerly in the time of peace, but now an inevitable war has arisen. Of a truth I have often already gone into battles of heroes, but such and so numerous an army I have
800 never seen; for, like many leaves or sand, they advance, about to fight around the city. Hector, thee particularly I advise to act in this manner. There are many allies in

782. ἀμφι Τυφωϊ, the name is derived from τυφομαι, to be in flames, *ut qui fulminatus perierit*. It appears from Strabo, Josephus, Bochart, &c. that the Αριμοι of Homer are the same as the Syrians. Hence it is conjectured by Mr. Wood in his Essay on Homer, that the story is a mythological invention, built upon the fates of the cities of Sodom and Gomorrah. Vid. Trollope *in loco*.

the vast city of Priam, and various tongues of widely-scattered men. Let each hero give orders to those whom he himself commands, let him act as their general, and marshal the citizens." 805

Thus she spake, and Hector was not ignorant of the speech of the goddess, but he immediately dismissed the assembly, and they rushed to arms. Then all the gates were opened, and the forces, foot and horse, volleyed out, 810 and a mighty tumult arose.

But there is in front of the city, an elevated mound, apart in the plain and accessible from every direction, which men call Batiëa, but the immortals, the tomb of the nimble Myrina. There then the Trojans and the allies 815 were marshalled.

Hector, the mighty, the son of Priam, swiftly agitating his helmet, led the Trojans; with him by far the most numerous and the most valiant troops were armed, prompt in the use of the spear.

But Æneas, the vigorous son of Anchises, commanded the Dardans, whom divine Venus bore to Anchises on the 820 top of mount Ida, a goddess that lay with a mortal. He was not alone, for with him were the two sons of Antenor, Archilochus and Acamas, skilful in every kind of fight.

But those Trojans who inhabited Zeleia, at the lowest foot of mount Ida, a wealthy race, who drank the dark water 825

814. πολυσκαρθμοιο. Schol. πολυκινητου, ταχειας. σκαρθμος γαρ ἢ των ποδων κινησις, from σκειρω, to leap.

816. κορυθαιολος, according to some commentators, is derived from κορυς and αιολος, variegated—οὐκ ἐστι δέ, says Porphyry, Quæst. Hom. 3. ἀλλὰ σημαίνει τον ταχυν' γενομενον απο της Δελλης, ἡτις απο του Δειν και Ειλεῖν πεποιηται.—Κορυθαιολος οὖν, ὁ συνεχῶς κινῶν την κορυθα, 'That is, it is derived from κορυς and αελλη, a storm, and signifies, one who continually moves his helmet. It is thus explained by the Scholiast: εἰα τας εν πολεμῳ συνεχεῖς και σφοδρας ενεργειας, on account of incessant and ardent exertions in war.

of the Æsepus;—these, the illustrious son of Lycaon commanded, Pandarus, to whom Apollo himself had given a bow.

But those who possessed Adrastæa and the state of Apæsus, and held Pitueia and the lofty mountain of
830 Tereia;—these Adrastus commanded, and Amphius wearing a linen corslet, the two sons of Percosian Merops, who was, above all, skilful in the prophetic art, and was unwilling that his sons should go to destructive war; but they were not persuaded, for the fates of black death led them on.

835 But those who inhabited Percote, and Practium, and possessed Sestus, Abydos, and renowned Arisba;—these, Asius, the son of Hyrtacus, prince of heroes, commanded, whom his shining mighty steeds, brought from Arisba, from the river Selleïs.

840 But Hippothoüs led the tribes of Pelasgians skilful in the use of the spear, those who inhabited the fertile Larissa; these Hippothoüs commanded, and Pylæus, sprout of Mars, the two sons of Lethus, the Pelasgian, the son of Teutamis.

But Acamas, and the hero Piroüs, led all the Thracians,
845 as many as the boisterous Hellespont contains within it.

And Euphemus, son of Træzenus, the son of Jove-supported Ceas, was general of the warlike Cicones.

Moreover, Pyræchmes led the Pæonians armed with crooked bows, far from Amydon, from the wide-flowing
850 Axios,—Axios, whose stream is diffused the most beauteous over the earth.

But rough-souled Pylæmenes commanded the Paphlagonians from among the Enetians, whence comes a race of

836. *Ἀβυδὸν*, Abydos, famous for the bridge of Xerxes over the Hellespont, and the loves of Hero and Leander.

252. *ἐξ Ἑνερῶν*. After the Trojan war, these people passed with Antenor, into Italy, and built the city now called Venice, upon the Adriatic gulph. Vid. Virg. *Æn.* l. 242. Liv. i, 1. Also, Strabo, *lib.* v.

rustic mules,—those who possessed Cytornis, dwelt at Sesamus, and inhabited noble mansions by the river Parthenius, 855 Cromna, Ægialus, and lofty Erythini.

Odius, moreover, and Epistrophus commanded the Halizonians, far from Alybe, from whence is the origin of silver.

Likewise, Chromis commanded the Mysians, and Ennomus the Augur;—but by his augury, he did not escape black 860 death, for he was overwhelmed by the hands of the swift Æacides in the river, where he massacred also other Trojans.

Phoreys, moreover, and the godlike Ascanius, led the Phrygians far from Ascania, who were eager to fight in the battle.

Mesthles, moreover, and Antiphus, sons of Pylæmenes, 865 whom the Gygaean lake bore, commanded the Mæonians; who also led the Mæonians that were born near Tmolus.

Nastes, moreover, commanded the Carians of barbarous tongue,—those who possessed Miletus, the wood-crowned mountain of the Phthirians, the streams of the Meander, and the lofty summits of Mycale. These, Amphimachus 870 and Nastes led, Nastes and Amphimachus, the illustrious sons of Nomion, who foolishly went to war, adorned with

867. *Καρων βαρβαροφωνων*. The Carians were not so called, merely because they were not Greeks, but on account of their language, which was a mixture of Carion and Greek. Thuc. I. *imit.* Οὐ μὴν οὐδὲ Βαρβαρους εἰρηκεν (Ὁμηρος), εἰα το μὴδ' Ἑλλήνας πῶ, ὥς ἐμοὶ δοκεῖ, ἀντιπαλὸν εἰς ἓν ὄνομα ἀποκεκρισθαι. The custom of calling all nations but themselves *Barbarians* did not yet prevail among the Greeks in the time of Homer. The word *βαρβαρος* is derived from *βαζειν*, to speak, which by redoubling the syllable *βα*, and inserting *ρ* becomes *βαρβυζειν*, and to make the sound correspond more with the sense, the ζ is again changed into ρ, from whence *βαρβαρος* is formed.

872. Ὅς καὶ χρυσὸν ἐχὼν κ. τ. λ. There is an ambiguity here with regard to the relative *ὅς*, since it is not certain to which of the two brothers it is to be referred;—the rules of Grammar would indeed direct us to refer it to *Νομιόνος*, were it not that the copulative *καὶ* denotes that the Poet is now describing the effeminacy of a person of whom he has related something already.

Nastes

gold as a girl; nor did this ward off from him bitter destruction, but he was overwhelmed in the river by the
 875 hands of the swift-footed Æacides, and Achilles, skilled in war, bore off the gold.

But Sarpedon commanded the Lycians, along with the illustrious Glaucus, far from Lycia, from the eddying Xanthus.

Nastes alone is said at first to be the commander of the Carians, from whence it appears that principal reference is made to him, and to him therefore this description seems most properly applicable.



THE
ILIAD OF HOMER.

BOOK III.

THE ARGUMENT.

The armies being ready to engage, the Poet introduces Paris, challenging the heroes of the Greeks, to a single combat. Menelaus advances to accept the challenge, when Paris immediately shrinks back into the crowd of his companions; however, by the intervention of Hector, he is forced to stand forth, and a duel between him and Menelaus is agreed upon, which should put an end to the war, and the victorious champion should receive Helen as his prize. Helen is led out to the walls of Troy to behold the fight, where she gives an account of the most distinguished of the Grecian chiefs to Priam and his counsellors. A description of the duel. Paris is overcome, and snatched away by Venus in a cloud, and transported to his own apartment. Helen is brought to him from the walls, who reproaches his cowardice. Agamemnon demands the restoration of Helen, and a performance of the articles of the contract.

The three and twentieth day still continues throughout this Book. The scene is sometimes in the fields before Troy, and sometimes in Troy itself.

BUT when *the armies* were drawn up in battle-array, each under their respective leaders, the Trojans advanced forth, like birds, with clangor and shout, as is the din of cranes through the air, which, when they have escaped a storm 5 and a vast shower, fly with a clamour over the floods of

the ocean, carrying death and destruction to the pigmy men; for these, flying through the air, bring on the dire contention. But the Greeks, breathing out valour, marched in silence, exulting in their minds to support each other.

10 As when the South wind has poured down a mist upon the summits of a mountain, in no way agreeable to the shepherds, but more commodious than night for the thief, and one can see but as far as he can cast a stone;—thus as they advanced, and speedily crossed over the plain, the turbid dust was excited from beneath their feet.

15 But when they were now nearly approaching one another, the godlike Paris advanced in front of the Trojans, bearing, upon his shoulders, the skin of a panther, a crooked bow and a sword. And brandishing two spears, pointed with brass, he challenged all the most valiant of the Greeks
20 to fight against him in horrid combat.

But when the warlike Menelaus observed him advancing with long strides before the army, he exulted, as a lion when he lights in his hunger on a huge body, and finds
25 either a horned stag, or a rustic goat, for he greedily devours it, though swift hounds, and blooming youths, pursue him; thus Menelaus rejoiced, when he perceived, with his eyes, Alexander of beauteous form, for he conceived that

6. *ἄνδρασι Πυγμαίοισι*, so called from *πυγμή*, a *cubit*. They were a people of Thrace said to be only three inches in height, who had continual war with the cranes. Also a people of India. Of the first, vid. Plin. IV. 11. Of the second, Id. 6. 19. But Strabo and Aristotle place them on the banks of the Nile, and the Scholiast describes them as a diminutive race of men in upper Egypt who assemble in their fields for the purpose of scaring the cranes from their corn at the time of their periodical passage to the warmer climate of the South. The *Gammadim*, a people of Phœnicia, mentioned in Ezek. xxvii. 7. are rendered *Pigmæi*, in the Latin Vulgate, because the Hebrew *Gammad* signifies a *cubit*. Vid. Trollope *in loco*.

he would revenge the guilty wretch; and immediately he leaped with his arms from his chariot to the ground.

But when the godlike Paris recognized him appearing 30
in the van, he was dismayed in his beloved heart, and avoiding death, he shrunk back into the column of his companions.

As when one, seeing a serpent in the thickets of a mountain, halts, and starts away, whilst trembling seizes his limbs, and he retires back, whilst paleness spreads over his 35
countenance; thus Alexander, of beauteous form, dreading the son of Atreus, shrunk into the ranks of the Trojans of illustrious honour.

But him, Hector having seen him, reproved with reproachful words: "Ill-fated Paris, thou deceiver, fair in 40
form, and burning for women, would that thou hadst never been born, or died without marriage! surely I would have preferred it, and peradventure it would have been far more advantageous, than that thus thou shouldst be a disgrace and a spectacle to others. Of a truth, the long-haired Greeks may laugh, who expected thee to be a champion, since thou hadst a beautiful form; but there is no strength 45
nor vigour in thy mind. Didst thou, such as thou art, having traversed the ocean in sea-passing ships, having assembled thy beloved companions, and mixed with strangers,—didst thou carry away the beauteous woman, from the Apian land, the spouse of warlike heroes?—great mis- 50
chief to thy father, to the city and the whole state, an object of joy to the enemy, and a disgrace to thyself? Shouldst thou not therefore await the warlike Menelaus? Then thou mightest know of how *brave* a man thou possessest the blooming bride. Thy harp would not avail thee, nor the 55

39. Δυσπαρι, unhappy Paris. So αὐτοπαρις in Eur. Hec. 932. Of the same class are, δυσπατηρ, δυσμητηρ, and the adjectives δυσποτμος, δυσπαθης, &c.

gifts of Venus, thy locks, and thy beauty, when thou shouldst be mingled in the dust. Surely the Trojans are dastardly men, or thou shouldst have already put on a tunic of stone, on account of so many calamities thou hast brought upon them."

Then Alexander of godlike form, addressed him in reply: "Hector, since thou hast justly reproved me, and not
60 unjustly, *I will acquiesce*; thy heart is ever unwearied, like an axe, which penetrates wood by the guidance of a man, who by art is cutting naval timber, and it increases the force of the man; such in thy breast is thy intrepid
65 soul. Reproach me not with the lovely gifts of golden Venus; for the distinguished gifts of the gods are not to be rejected, whatever they may chance of themselves to bestow, but no one can forcibly take them at his own pleasure. But now if thou desirest me to war and to fight, cause the other Trojans and all the Greeks to sit down, and
70 bring together myself and the warlike Menelaus, that we may combat, in the middle, for Helen and all her wealth; and whoever will conquer and be victorious, let him take the riches altogether and the woman, and carry them home. But may you, the others forming friendship and firm alliances, inhabit fertile Troy, and let them return to Argos
75 that feedeth horses, and Achæa that abounds with beautiful women."

Thus he spoke, and Hector, when he heard the proposal, was greatly delighted; and advancing between the armies, and holding his spear by the middle, he restrained the ranks of the Trojans, and they all sat down. And the long-haired Greeks were at the point of shooting at him their arrows, and aiming with their missile weapons, they were about to strike him with stones, when Agamemnon,
80 king of men, loudly exclaimed:

"Desist, ye Argives, strike not, ye youths of the Greeks,

for Hector, of the swift-moving helmet, promises to make some proposal."

Thus he spake, and they abstained from the battle, and were immediately silent, whilst Hector addressed them both: 85

"Hear from me, Trojans and well-booted Greeks, the proposal of Alexander, on whose account the contention arose. He commands the other Trojans, and all the Greeks, to lay down their beauteous arms on the earth that feedeth many, that he and the warlike Menelaus may combat alone, 90 in the middle, for Helen and all her wealth; then, whoever may conquer and be victorious, let him take the riches altogether, and the woman, and carry them home;—but that we, the others, should strike a league of friendship and 95 faithful alliance."

Thus he spake, and all were mute in silence, but Menelaus, strenuous in the shout *of war*, addressed them:

"Now hear me also,—since sorrow comes most upon my soul; but I perceive that ye Greeks and Trojans are now to be separated, after ye have endured many calamities through my contention and the provocation of Paris; 100 —for whichever of us death and fate are prepared, let him die, and do ye others separate yourselves as soon as possible. But bring two lambs, one white, and the other black, *as victims* to the Earth and the Sun, and we shall bring another to Jupiter, and conduct hither also the mighty 105 Priam, that he may strike the treaties himself, since his sons are faithless and violators of oaths, that no one may

83. στενται, per syncopen for στενευται, from στενομαι, an Homeric word which signifies, *to affirm, to promise*.

99. πεποσθε, Eustath. per syncopen for πεπονησθε, Schol. for πεπονθατε. But others consider it as put for πεποσχατε, from πασχω, *patior*. However, as πασχω is one of those anomal. verbs in σχω, which are used only in the present and imperfect tenses, we would rather follow the Scholiast, and derive it from the old verb πηθω, perf. mid. πεποθα, and by inserting ν, πεπονθα.

transgress the covenants of Jove. For the minds of younger men are ever unstable, but when an aged man is present
 110 among them, he looks to the future and the past, so that the best results may happen to both parties."

Thus he spake, and the Greeks and the Trojans were delighted, hoping that they might cease from calamitous war. Then they bridled back their horses to their ranks,
 115 dismounted themselves, put off their arms which they laid on the ground near each other, and there was but a small space between them.

Then Hector sent two heralds with all speed to the city to bring the lambs and to call Priam, whilst king Agamemnon despatched Talthibius to the hollow ships, and
 120 ordered him to bring a lamb, nor did he disobey the noble Agamemnon.

Iris, in the mean time, came, a messenger to the white-armed Helen, having assumed the likeness of her sister-in-law, the wife of the son of Antenor, Laodice, fairest in form
 125 of the daughters of Priam, whom king Helicaon, the son of Antenor possessed. But her she found in the house, as she was weaving a large web, double and glittering, and representing upon it many toils of the horse-taming Trojans and the brazen-coated Greeks, which they endured for her sake from the hands of Mars. And, standing nigh, the swift-footed Iris *thus* addressed her:

108. *ηρεθονται*, Ionicè for *αερεθονται*, from *αερεθομαι*, the passive form of *αερεθω*, a verb derived by paragoge from *αερω*. Damm gives the following comment on this passage: *εκκρεμεῖς εἰσι ὡς ἐν ἀερὶ, ελαφραὶ καὶ εὐσαλευτοὶ καὶ ἀβεβαιοὶ εἰσιν αἱ τῶν νέων φρενες, οὐκ ἐμπεδοὶ καὶ παγίως βεβαιοὶ καὶ ἀσφαλεῖς: εὐμετακίνητοὶ εἰσιν*. That is, *the minds of young men are suspended as it were in the air, light and easily moveable and unfirm, not resolute and strongly fixed and free from danger*. Thus also, Horat. Art. p. 165. *Imberbis juvenis, tandem custode remoto, Sublimis cupidusque, et amata relinquere pernix*. The word properly signifies, *to be suspended and fluctuate in the air*. We have the exact meaning of it in β. 448, *τῆς ἑκατον θυσανοὶ παγχρυσεοὶ ἠερεθοντο*.

Come hither, beloved nymph, that thou mayst behold 130
 the wonderful deeds of the horse-taming Trojans and the
 brazen-coated Greeks, who formerly waged lamentable
 war against each other on the plain, eager for the per-
 nicious battle, but who now sit in silence, as the war hath
 ceased, leaning on their shields, and their long spears are 135
 fixed *in the ground* beside them. But Alexander, and
 Menelaus beloved of Mars, are to fight for thee with long
 spears, and thou wilt be called the dear spouse of him who
 shall conquer."

Having thus spoken, the goddess infused into her soul
 a sweet desire for her former husband, for her city and her 140
 parents; and immediately covering herself with her white
 robes, she rushed from the chamber, pouring out the tender
 tear;—not alone, for with her two attendants followed,
 Æthra, the daughter of Pittheus, and large-eyed Clymene.
 And forthwith they arrived at the Scaean gates. But at the 145
 Scaean gates sat the elders of the people, Priam, Panthoüs,
 Thymœtes, Lampus, Clytius, and Hicetaon, branch of Mars,
 Ucalegon, and Antenor, both prudent men, having ceased
 indeed from war on account of their age; but they, skilful 150
 haranguers, like grasshoppers, which, sitting on a tree in
 the wood, send forth a pleasant sound. Such chiefs then
 of the Trojans were sitting upon the tower, who, when they
 saw Helen approaching to the tower, spoke to one another
 in a whisper, these winged words: 155

"No wonder that the Trojans and well-booted Greeks,
 endure hardships for a long time, on account of such a

145. Σκαιαι πύλαι. Heyne supposes that Troy had no other
 gates but these, but it appears from β. 809, that there were at
 least, more than one. The word σκαίας means, *left*, and hence
 probably, the name of the gate, from its situation on the *Western*
 side of the town, for this part of the horizon (τα δυτικά) is called
 σκαία, when we look towards the North.

152. ὅπα λειριόεσσαν ἱέρτες, *sending forth a melodious voice*
amid the lilies. λειριόεις from λειριον, a lily.

woman, *who* is altogether, in her countenance, like the immortal goddesses. But even thus, such as she is, may
 160 she return in the ships, that ruin may not be left to us and to our children after us."

Thus they spake, and Priam called Helen with his voice: "Come hither, my beloved child, and sit by me, that thou mayst behold thy former husband, thy relations, and thy friends, (for thou art blameless before me; the
 165 gods are to blame, who have brought upon me the lamentable war of the Greeks,) and that thou mayst name to me that mighty man, *and say*, who is that Grecian hero, so huge and tall. Of a truth, there are others taller by the head, but so handsome and so venerable a man I have never
 170 yet seen with *these* eyes; he appears like a royal warrior."

To him Helen, fairest of women, answered in *these* words: "Thou art to me, my beloved father-in-law, an object of reverence and awe. Would that disastrous death had been my choice when I followed hither thy son, having
 175 left my bridal bed, my brothers, my dearest daughter that was my only offspring, and the sweet society of my equals!

175. παιδα τε τηλυγετην. Properly, *a child born in old age*, from τηλε, *procul*, and γινομαι, *nascor*. Thus the Scholiast: κυριως τηλυγεται καλουνται οι τηλου της γονης οντες παιδες, ο εστιν εν γεροντικη ηλικια σπαρεντες. And because to parents who are advanced in age there is no hope of more children, τηλυγετης is generally taken in a secondary signification, where it denotes either *an only*, or *a beloved, child*. It also signifies, *one son among many daughters*, or, *one daughter among many sons*; thus I. 143, and 285, it is said of Orestes, ος μοι τηλυγετης τρεφεται, *qui mihi unicus nutritur*,—τρεις δε οι εισι θυγατρεις, *sed tres illi sunt filiae*. Vid. Damm. Lex. *in voce*, and Mosch. Id. IV. 29, where a mother speaks of her *only daughter*. It cannot possibly apply, in its literal signification to Hermione, the daughter of Menelaus and Helen, since they were not far advanced in years when she was born, nor is it recorded that they had any other children besides her. It probably means, *that she was as dear to Helen, as her last child is to a mother in her old age*. For the true meaning of it, vid. ε. 153.

But this did not come to pass, and wherefore I pine away in tears! But that which thou askest, and inquirest of me, I will tell; this is the son of Atreus, the wide-ruling Agamemnon, both a virtuous king and a valiant warrior. Once he was the brother-in-law of me immodest—if ever there 180 was an *immodest woman*.”

Thus she spake, and the old man admired him, and said: “O thou blessed, fortunate son of Atreus, born under a happy destiny, of a truth, many sons of the Greeks are under thy command. Formerly I entered vine-bearing Phrygia, where I beheld very numerous Phrygians, men 185 skilful in horsemanship, the forces of Otreus and godlike Mygdon, who were then encamped on the banks of the Sangarius; and I was numbered as an ally among them on that day when the heroic Amazons came against them. But these were not so many as the black-eyed Greeks.” 190

In the second place, observing Ulysses, the old man asked: “And this also, my beloved child, come, tell me, who is he; less, indeed, by the head than Agamemnon, the son of Atreus, but he is broader in appearance in the shoulders and chest; his arms are lying on the much-feeding 195 earth, but himself, like a ram, is stalking through the ranks of heroes;—to a thick woolled ram I compare him, which wanders amid an extensive flock of white sheep.”

189. *Ἀμαζόνες ἀντιανεῖραι*. The word *Ἀμαζών* is derived from *a priv.* and *μαζός*, *mamma*; or according to others, from *ἄμαζον*, *una vivere*, i. e. *sine viris*. These Amazons were a tribe of warlike women, who entirely possessed a great part of Asia, and inhabited Scythia, near the Maotis and Tanais, whence Seneca, *Hippol.* 401, calls them *Maotidas et Tanaitidas*. They fought with an axe and arrows, and used a small half-round target for defence. Q. Smyrnæus relates in his *Post-Homerica*, that they assisted Priam in the Trojan war. For a full account of them, vid. Virg. *Æn.* I. 490. and II. 648, &c. Justin. 2, 5, &c. Diod. Sic. 3. 11. and 5. 2. Also, Bryant's *Heathen Mythology*, I. 32. V. 110. The epithet *ἀντιανεῖραι* is thus explained by the Scholiast: αἱ ἰσαὶ κατὰ ἔνταμον ἀνδράσιν, ἢ αἱ ἐναντιούμεναι ἀνδράσιν, ἐξ οὗ πολεμικαί.

Then Helen, sprung from Jove, answered him:
 200 "This, moreover, is the crafty Ulysses, the son of Laertes, who was brought up among the people of Ithaca, craggy though it be, skilled in all manner of guile and prudent counsel."

Her again the wise Antenor addressed in return:
 "O woman, of a truth, thou hast given a very correct ac-
 205 count; for already, on a former time, did the noble Ulysses come hither, along with the warlike Menelaus, on an embassy concerning thee; and them I entertained with hospitality, and treated with kindness in my house, and observed the disposition and prudent counsels of them
 210 both; but when they mingled with the assembled Trojans, as they stood, Menelaus surpassed by the broad shoulders, but when were both sitting, Ulysses was more august; and when they were weaving harangues and counsels to the multitude, Menelaus spoke concisely—a few words indeed,
 215 but with a shrill voice, since, although he was younger in age, he was not a man of many words, nor wandering in his speech. But when the skilful Ulysses arose, he stood, and looked downwards with his eyes fixed upon the earth, and he moved not his sceptre either backwards or forwards,
 220 but held it motionless, like a man without knowledge; so that you might say he was at once furious and foolish. But when he sent forth the mighty voice from his breast, and words like flakes of wintry snow, no other mortal would then dispute with Ulysses; but when we then looked at the appearance of Ulysses, we did not so much admire it."

213. επιπροχαδην. Eustath. αντι του κεφαλαιωδῶς, ταχέως, εσπευσμένως, εν τῇ επιτρεχειν τα πολλά.

215. αφαμαρτοεπης, *wandering from the point*, from απο, αμαρτανω, επος. In Od. λ. 510. we have, Δει πρωτος εβαζε και ουχ ἡμαρτανε μυθων.

222. νιφαῖσιν εοικота χειμερισην. Mr. Trollope quotes a similar passage from Deut. xxxii. 2. LXX. Προσδοκασθω ὡς ἕτος το αποθгейμα μου, και καταβητω ὡς ἔροτος τα ῥήματα μου, ὡσει ομβρος επ' αγρωστην, και ὡσει νιφετος επι χορτον.

Again, in the third place, seeing Ajax, the old man 225
asked: "Who is this other Grecian warrior, stout and
mighty, eminent above the Argives by the head and broad
shoulders?"

Then Helen of the long robe, noblest of women, answered him: "This is the mighty Ajax, bulwark of the Greeks; 230
and on the other side stands Idomeneus among the Cretans,
like a god, and around him are assembled the leaders of
the Cretans. Many a time did the warlike Menelaus hospitably entertain him in our house, when he came from Crete. And now I behold all the other black-eyed Greeks, 235
whom I well could recognize, and whose names I might mention; but two leaders of the people I cannot see, Castor, the tamer of horses, and Pollux skilful in boxing, my own twin-brothers, whom the same mother bore with myself. *Is it* that they have not followed from lovely Lacedæmon? 240
—or have they followed hither in the sea-passing ships, but now are unwilling to engage in the battle of heroes, fearing the disgraces and the many insults which are heaped upon me."

Thus she spake, but the life-supporting earth contained them there in Lacedæmon, in their dear paternal land.

But now the Heralds were carrying through the city 245
the faithful treaties of the gods, two lambs and refreshing wine,—produce of the land, in bottles of goat's skin; and the herald, Idæus, bore a glittering goblet and golden cups; and standing beside the old man, he *thus* excited him with his words:

"Arise, son of Laomedon, the chiefs of the horse-taming 250
Trojans and brazen-coated Greeks invite thee to descend into the plain, that faithful treaties may be struck, for Alexander and the warlike Menelaus are to fight with long

244. παρριδι γαιρ. This was *Therapne*. Pind. Pyth. XI.
95. Nem. X. 106.

255 spears for the woman, and the woman and her wealth shall follow him who shall conquer; but we, the others, having entered into friendship and firm alliances, shall inhabit fertile Troy, whilst they will return to horse-feeding Argos and Achæa abounding with beautiful women."

Thus he spake, but the old man shuddered, and com-
260 manded his companions to yoke his horses, and they obeyed with alacrity. Priam then ascended and drew back the reins, and beside him Antenor mounted the beautiful chariot. And they directed the swift horses to the plain through the Scæan *gates*.

And when they were come to the Trojans and the
265 Greeks, they alighted from their horses on the fruitful earth, and advanced into the middle between the Trojans and the Greeks. Then immediately arose Agamemnon, king of men, and the crafty Ulysses arose; whilst the illustrious heralds collected *the things requisite* for the
270 faithful treaties of the gods, and mingled wine in a goblet, and poured water upon the hands of the kings. But the son of Atreus, having drawn with his hands the large knife, which always hung beside the mighty scabbard of his sword, cut off the wool from the heads of the lambs; and then the heralds distributed it among the chiefs of the Trojans and
275 the Greeks. And Atreides prayed for them with a loud voice and uplifted hands:

"Father Jove, who rulest from Ida, most glorious, most august, and thou sun who beholdest all things, and hearest all things, ye rivers, and thou earth, and ye, who

260. *σπραλειως*, *impigre*, from *σπραλεος* which is the same as *σπρηρος*, an epithet of active servants, from *σπρυνω*, *I stir myself*.

271. *χειρεσσι μαχαυραν*. The *μαχαυρα* was a large knife, suspended by the side of the sword, and hence called *παραξίφης*. It is derived from *μαχω*, *acriter contendo*. See Küster on Aristoph. *Acharn.* 845.

276. *Ζεῦ πατερ*. From this expression it is probable that the word *Jupiter* is derived.

beneath the *earth*, punish the dead, when any may have violated an oath, be ye witnesses and guard these faithful 280 treaties. If peradventure Alexander shall slay Menelaus, then let him possess Helen and all her riches, and let us return in our sea-passing ships; but if the yellow-haired Menelaus shall kill Alexander, then let the Trojans restore 285 Helen and all her wealth, and pay that fine to the Greeks, which is becoming, and which may be spoken of among men of future ages. But if Priam, and the sons of Priam, shall be unwilling to pay me the fine, after the fall of Alexander, then will I fight again for the fine, till, remaining 290 here, I shall find an end of the war."

He said, and with the relentless knife he cut the throats of the lambs, and laid them, panting on the ground, deprived of life, for the knife had taken away their strength. And drawing wine from a goblet, they poured it into the 295 cups, and prayed to the everlasting gods. And thus many a one of the Greeks and the Trojans said:

"Jupiter, most glorious and most mighty, and ye other immortal gods, whoever shall first violate the treaties, may the brains of them and of their children flow, as this wine, 300 to the ground; and may their wives have connection with others."

Thus they prayed, but the son of Saturn did not then ratify their desire. But Priam, the son of Dardanus, spoke among them:

"Hear me, Trojans and well-booted Greeks; I indeed 305 return again to windy Ilium, since I shall not bear to be-

295. *αφυσσάμενοι δεπαιέσσιν*, having poured out into cups. The verb *αφνυ* is derived from *απο*, and *νυ*, to rain, so that it signifies to pour out some liquid from one vessel into another, so as to wet it as if with rain. The verb *αφυσσω*, of the same import, is the poetic future of *αφνυ*. The poetic form *δεπαιέσσιν*, so often used by Homer, is formed from the genitive singular, by changing the termination *ος* into *εσσι*, as *δεπαις*, *δεπα-ος*, *δεπα-εσσι*.

hold with these eyes, my beloved son contending with the warlike Menelaus; but Jupiter knows this, and the other immortal gods, to which of them the end of death is decreed."

310 The godlike man spoke, and placed the lambs in the chariot, and then mounted himself and drew back the reins; and beside him, Antenor ascended the beauteous car, and wheeling round they departed for Ilium.

But Hector, son of Priam, and the noble Ulysses, first
315 measured out the ground; then taking lots, they shook them in a brazen helmet, *to know*, which should first throw his brazen spear; whilst the people prayed and lifted up their hands to the gods, and many a one of the Greeks and the Trojans thus said:

320 "Father Jove, who rulest from Ida, most glorious, most august, whoever, among both, is the author of these crimes, grant that he may perish, and descend to the abode of Pluto, but on the other hand that friendship and faithful treaties may continue among us."

325 Thus they prayed, and the mighty Hector of the swift-moving plume, shook the helmet, looking backwards, and immediately the lot of Paris leaped out. Then the troops sat down in their ranks, where each man's swift-footed horses *stood*, and variegated armour lay. But the noble Alexander, the husband of the fair-haired Helen, put on
330 his beauteous arms over his shoulders;—first he placed, on his legs, glittering greaves, fastened with silver clasps; next he braced upon his breast the corslet of his brother Lycaon, for it fitted him; and around his shoulders he

331. *απαρνιας*, gen. sing. from *απαρνω*, part. perf. mid. from *απω*, *απτο*. From *απω* we have the 2 aor. *ηπον*, and with the Attic reduplication *ηπαπον*, or without the augment *απαπον*; and hence the perf. mid. *ηπαπα* and *απαπα*, from whence, the particip. perf. mid. *ηπαπων* and *απαπων*. The verb is formed by syncope from *απειρω*.

hung his brazen sword, adorned with silver studs; and then his huge and massy shield; and upon his valiant head, 335 he placed a well-formed helmet, plumed with horse-hair, and the crest awfully waved from above; then he took a strong spear which fitted his hand. In the same manner the warlike Menelaus put on his armour.

When, therefore, they had armed themselves in each 340 army, they advanced forth into the middle, between the Trojans and the Greeks, looking fearfully; and stupor seized the horse-taming Trojans, and the well-booted Greeks, as they gazed upon them. But the two *Champions* stood near each other within the measured ground, brandishing their spears, and breathing anger against one 345 another; and first Alexander hurled his long spear, and struck the shield of Atreides, that was on all sides equal; nor did it pierce the brass, but its point was bent on the mighty shield. Next, Menelaus, the son of Atreus, made an attack with his brazen spear, having *thus* prayed to 350 father Jove:

“King Jove, grant that I may avenge myself on the noble Alexander, who first injuriously treated me, and subdue him by my hands, that every one, even of late posterity, may shudder injuriously to treat an host who may have shewn him kindness.”

He spake, and brandishing his long spear, he launched it, 355

350. Δῦ πατρι, from Δις, one of the names of Jupiter, of which there are ten different variations: Βδευς, Δευς, Ζευς, Δις, Δην, Δαν, Ζης, Ζην, Ζας, Ζαν; the most frequently occurring are Ζευς, Δις, and Ζην. The name Βδευς, and those beginning with Ζ, are evidently corruptions. The most original seems to be Δις, from the old verb δῶ, *to reverence*. From δῶ comes δέω, of the same import, and hence δέος, *fear*, from which Δευς is formed. This last is evidently the source of the Latin *Deus*, and perhaps the vocative Δεῦ is the origin of our word *Dun*. Analogous to these variations of names, we have, Μωσης, Μωσσης, Μωσεις, Μωσσευς, Μωσσευς, Moses; υἱός, υἱεύς, υἱύς, filius, &c.

and struck the shield of the son of Priam, that was on every side equal; the impetuous spear pierced through the glittering shield, and was fastened in the corslet of curious workmanship: and the spear penetrated right through the
 360 tunic, beside the flank; but he inclined himself and avoided black death; then the son of Atreus drawing the silver-studded sword, and raising it, struck the cone of his helmet; but, being broken about it into three or four pieces, *the sword* fell from his hand. And the son of Atreus, looking up to the wide heaven, ejaculated:

365 “Father Jove, no other of the gods is more pernicious than thou!—of a truth, I hoped that I should revenge Alexander for his injury; but now my sword is broken in my hands, and my spear was hurled without effect, nor have I wounded him.”

He said, and rushing upon him, he seized him by the helmet thickly plumed with horse-hair, and turning round,
 370 dragged him to the well-booted Greeks. But the embroidered band, which was tied as the fastener of his helmet, under his chin, was choaking him about the tender throat; and now he would have dragged him, and atchieved an endless glory, had not Venus, the daughter of Jove, quickly
 375 perceived it, who burst the thong of an ox, that was killed with violence,—when the empty helmet followed his powerful hand; then the hero whirling it round, threw it to the well-booted Greeks, and his beloved companions took it
 380 up. But he rushed back again, eager to kill him with his brazen spear, but Venus, as she was a goddess, snatched him away with great ease, and enveloped him in a thick cloud, and placed him in his perfumed, odoriferous chamber. Then she went to call Helen, whom she found on the lofty tower, and around her were Trojan women in abun-

382. κηφεντι, perfumed. Eustath. παρι το κῆαι, ηγουν, κανσαι και θυμιασαι.

dance; having taken hold of her sweet-smelling garment, 385
 she pulled it with her hand, and spoke to her in the likeness
 of an old woman, an aged dresser of wool, who car-
 ded her beautiful fleeces, when living at Lacedæmon, and
 greatly loved her. Having assumed her likeness, the divine
 Venus spoke :

“Come hither, Alexander invites thee to return home, 390
 he is himself in his chamber, and well-fashioned couch,
 glittering both in beauty and dress; nor couldst thou say
 that he had returned from a combat with a hero,—but
rather that he was going to a dance, or that he had just
 sat down, having ceased from dancing.”

Thus she spake, and agitated her soul within her breast; 395
 and when she perceived the beauteous neck of the goddess,
 her lovely bosom and her sparkling eyes, she was struck
 with amazement, and called her by her name, and addressed
 her :

“Cursed goddess, why dost thou wish to deceive me
 with these things? Wilt thou carry me to some one more 400
 distant of the well-peopled cities, either of Phrygia, or of
 lovely Mæonia, if there also some articulate-speaking man
 be dear to thee? Is it because Menelaus, having conquered
 the noble Alexander, is willing, odious as I am, to take me
 home, that thou art come hither laying snares for me? Go 405
 thou, and sit beside him, and renounce the abodes of the
 gods, nor mayst thou any more direct thy steps to Olym-
 pus, but always be in misery with him and watch him, till
 he makes thee either his wife or his handmaid. But thither 410
 will I not go to adorn his bed, as indeed it would be

385. *ἔανον*, a garment from *ἔω*, induo, but *ἔανος*, the adjective
ε. 734, having the penult. long, is derived from *ῥέω*, fluo. Vid.
Maltby, in voce.

391. *δινωτοῖσι λεχέσσι*. Literally, *beds made with a turn or*
lathe. *δινωτος*, from *δινεω*, *gyro*, *instar vorticis circumago*, from
 the root *δινη*, a whirlpool.

blame-worthy; all the Trojan women will henceforth curse me, and even *now* I have numberless and unceasing sorrows upon my mind."

But the divine Venus replied with indignation: "Irritate me not, thou wretched woman, lest I forsake thee in
415 my anger, and hate thee as much as I have hitherto wonderfully loved thee; then should I raise pernicious enmity towards thee among both the Trojans and the Greeks, and thou shouldst perish by an evil fate."

Thus she spake, and Helen, sprung from Jove, trembled, and she went in silence, enveloped in her white
420 shining robe, escaping the notice of all the Trojan women, whilst the goddess led the way.

But when they arrived at the beauteous house of Alexander, then the attendants turned with all haste to their employments, but she,—the noblest of women, ascended into
425 the lofty chamber, when the goddess, the smile-loving Venus, having seized a seat, carried it and placed it over against Alexander, where Helen, the daughter of ægis-bearing Jove, sat with averted eyes, and thus upbraided her husband:

"Thou hast returned from the combat!—Would thou hadst perished there, subdued by the gallant hero, who was
430 my former husband! Of a truth, thou didst formerly boast, that thou wert superior to the warlike Menelaus in thy strength, in thy hands, and in the use of the spear; but go now and challenge the warlike Menelaus, again to combat against thee,—but, I advise thee to cease, and not to

424. *Αφροδίτη*. So called from *αφρος*, *spuma*, because, according to Hesiod, she sprang from the foam of the sea. Plato and others follow this etymology, but Aristophanes says, she was thus called, *quod seminis natura sit αφρωδης*, i. e. *spumosa*. Hecuba in the Troades of Euripides, playing upon the first syllable of the word, affirms that she was called *Αφρωδίτη*, because she was *αφροσυνης* *θεα*, the goddess of folly.

wage an hostile war with the yellow-haired Menelaus, nor 435
rashly to encounter him, lest thou be quickly dispatched
by his spear."

But Paris answering, addressed her: "Woman, do
not upbraid my soul with severe reproaches; Menelaus
hath now indeed conquered by the help of Minerva, but I
will *conquer him* in my turn; for there are gods with us 440
also. But come, let us lie together and delight ourselves
in love;—for never at any time hath love so enveloped my
mind,—no, not even when formerly having carried thee
away from pleasant Lacedæmon, I sailed in the sea-passing
ships, and mixed with thee in the pleasures of concubinage
in the island of Cranaë,—as now I am in love for thee, and 445
sweet desire seizes me."

He spake, and led the way, ascending to the bed,
whilst at the same time his wife was following;—then they
both lay in the perforated couch.


But the son of Atreus wandered through the hosts, like
a savage beast, *trying* if by any means he might perceive 450
Alexander of the godlike form. But no one of the Trojans
or of the renowned allies could then shew Alexander to the
warlike Menelaus; for had any seen him, they should not
have concealed him through friendship, as he was hated
equally with black-death by all. But Agamemnon, king 455
of men, addressed them:

"Hear me, Trojans, and Dardans and allies; the victory

441. *τραπειομεν*, for *ταρπῶμεν*, by transposition from *τερπω*,
delecto.

456. *κεκλυτε*, for *κλυτε*, from *κλυμι*, which occurs only in the
imperative mood, from *κλυω*, and that from *καλεω*, to call, in the
same manner as our verb *clyped* is probably derived from *galv*.
Damm observes, that *κλυω* has somewhat of a passive signification,
and hence it is that we never find it used in a passive or middle
form. Thus we would render *του δεκλυε φοιβος*, α. 43, *Phæbus*
heard and complied with *him*.

of warlike Menelaus is apparent; do you then restore the Argive Helen, and her riches with her, and pay the fine which is becoming, and which may be *reported* among
460 men of future ages." Thus Atreides spoke, and the other Greeks signified their approbation.



THE
ILIAD OF HOMER.

BOOK IV.

THE ARGUMENT.

The gods deliberate in council concerning the Trojan war. They determine on the continuance of it,—when Jupiter, at the instigation of Juno, sends Minerva to the Trojan army to contrive a violation of the treaties.—On her arrival, she persuades Pandarus to discharge an arrow at Menelaus,—who is wounded, but healed by Machaon,—whilst in the mean time, some of the Trojan troops make their attack.—Agamemnon draws up his forces in battle array, and urges on the leaders, some by praises, others by reproofs.—Then a general engagement commences, and vast numbers are slain on both sides.

The three and twentieth day still continues, as it does also through the two following books, and almost to the end of the seventh book. The scene is in the field before Troy.

IN the mean time the gods were in consultation with Jove, sitting upon the golden pavement, and among them, the venerable Hebe was pouring out nectar, whilst they received the golden cups one from the other, looking down upon the city of the Trojans. Then the son of Saturn endeavoured to irritate Juno, addressing her by way of comparison in reproachful words: 5

6. παραβληδην, is rendered by Heyne, *simulate*, and by Apollonius, *εξαπατητικῶς*, *deceitfully*, while others take it in the sense of *vicissim*. But the literal meaning of παραβαλλειν is *juxta ponere*, *apponere*, and hence, *to compare*. We have therefore translated παραβληδην in this sense, and, in fact, the context requires

“Two of the goddesses are assistants to Menelaus, the Argive Juno and Minerva of Alalcomenos; but they sitting
 10 apart from him, delight themselves in beholding him;—whilst to the other, smile-loving Venus is ever present, and wards off from him the fates; and now she has preserved him, when expecting to perish,—though the victory belongs to the warlike Menelaus. But let us consult how these
 15 matters shall be,—whether we shall again excite pernicious war and direful contest, or conciliate friendship between them both. If thus it be agreeable and pleasant to all, then, by all means, let the city of king Priam be inhabited, and Menelaus again lead away the Argive Helen.”

20 Thus he spake, and Minerva and Juno murmured, as they sat near, and were meditating evils for the Trojans. Minerva was silent indeed, nor did she utter a word, being indignant with father Jove, and fierce anger had seized her. Juno however retained not her passions within her, but replied:

25 “Most awful son of Saturn, what speech hast thou uttered? How dost thou wish to render the labour ineffectual, and the sweat fruitless, which, with toil, I have sweated? Even my horses were fatigued when I assembled the forces, *which should be sources* of evil upon Priam and upon his children. Do so,—but all we other gods will not give our approbation.”

30 Then the cloud-gathering Jove, with great indignation,

quires that it should be taken in this acceptation; for here Jupiter is instituting a comparison between Venus and the two goddesses, Juno and Minerva. However, as Jupiter was well aware that the goddess of love was far inferior in military prowess to the two mighty auxiliaries of the Greeks, he must have formed his comparison somewhat in the sense that Heyne gives to the word, *simulate*, or *dolose*. Vid. Damm. Lex. *in voce*.

8. *Αλαλκομενήϊς*. We have followed Mr. Trollope in deriving this word from Alalcomenos, a district of Bœotia. Vid. Strabo IX. p. 233. ed. Casaub.

addressed her : “ Cursed goddess, what injuries so great have Priam and the sons of Priam done to thee, that thou shouldst incessantly wish to overthrow the well-built town of Ilium? If, having entered the gates and the long walls, 35 thou shouldst eat up raw, Priam, and the sons of Priam, and the other Trojans, then, perhaps, thou wouldst satiate thine anger. Do as thou wilt, and for the future, let not this contention be *cause* of great struggle between me and thee. But I will tell thee another thing, and do thou lay it to thy consideration; whenever I may be eagerly desirous 40 to destroy a city, where men, beloved of thee, are born, retard not my anger, but permit me, since I have willingly,—though with an unwilling soul, given up *this city* to thee. For of the cities of terrestrial men, which are inhabited under the sun and the starry heaven, of these the sacred 45 Ilium was honoured most in my heart, and Priam, and the sons of Priam, skilled in the use of the ashen spear; because my altar was never without a proper portion of dainties, libations and odour, for this honour we obtained.”

Then the large-eyed, venerable Juno answered : “ Of 50 a truth, there are three cities, *of all others*, by far the most beloved by me, Argos, and Sparta, and the wide-streeted Mycenæ; these destroy, whenever they become odious in thy mind; I neither stand in defence of them nor grudge them to thee, since, if I were to grudge them, and were 55 unwilling that thou shouldst destroy them, I should gain nothing by being envious, as thou art by far more powerful. But it is also proper to render my labour effectual; for I also am a goddess, and *derive* my birth from the same source

59. αγκυλομητης, from αγκυλος, *curvus*, and μητις, consilium an epithet of Κρονος, or *Saturn*. It is thus explained by Damm: This Κρονος is either eternity itself, which, like a circle, has neither beginning nor end, and from which all things spring,—or it is, ὁ νοῦς καθαρος, *quasi* κορος (*purus et vigenus*) νοῦς, δια το κατ’ αυτον αγκυλον και συνεστραμμενον, ου γαρ εξω πλαναται που ὁ τοιούτος

60 as thou dost; and the crafty Saturn begot me, greatly to be revered, both on account of my birth and because I am called thy wife; but thou rulest among all the immortals. But let us yield up these matters to one another, I to thee, and thou to me, then the other immortal gods will follow. But do thou quickly charge Minerva to repair
 65 to the direful battle of the Trojans and the Greeks, and endeavour, that, if possible, the Trojans may first begin, contrary to the treaties, to injure the Greeks elated with glory."

Thus she spake, nor did the father of men and of gods disobey, but immediately he addressed Minerva with these winged words:

70 "Swiftly repair to the army, to the Trojans, and the Greeks, and endeavour, that the Trojans may first, contrary to the treaties, injure the Greeks, elated with glory."

Thus speaking, he excited Minerva already glowing, and she descended with speed over the summits of Olympus.
 75 As a glittering star which the son of the crafty Saturn sends, as a portent to sailors, or to a wide army of nations, whilst many scintillations are emitted from it,—like to this did Pallas Minerva rush towards the earth, and she leaped into the middle, whilst amazement seized those gazing upon her, the horse-taming Trojans and the well-booted Greeks.
 80 And thus many a one, beholding her, addressed another that stood near him.

"Either there will be again pernicious war and direful

ὁ τοιοῦτος νοῦς, ἀλλ' εἰς ἑαυτὸν ἐστραπται. Hence it is that Jupiter is called the son of Saturn, signifying that the supreme God is eternal and all-wise, and born as it were from all eternity, β. 205. In the poetical mythology we are to understand by Juno, *the lover and more dense air*, *aër inferior et crassior*. Vid. Prel. Diss. §. 2.

77. σπινθηρές, sparks. σπινθηρ, from σπᾶω, to draw; nam abstrahitur a Chalybe et pyrito saxo scintilla, vel a ligno combusto. Damm.

82. φυλοπις, from φυλον, natio, and οψ, vox; so that properly, it denotes, *the shout of nations* rushing into battle.

contest, or Jupiter who is the arbiter of war among men, establishes friendship among both."

Thus then many a one of the Greeks and Trojans spake; 85
but she entered the army of the Trojans in the likeness of
a man, Laodocus, the son of Antenor, a gallant warrior,
seeking the godlike Pandarus, if she might any where find
him. She found the illustrious and valiant son of Lycaon,
sitting, and around him were the bold ranks of shielded 90
soldiers, who had followed him from the streams of the
Æsepus. Then standing near him, she addressed him in
these winged words:

"Wouldst thou obey me now in any thing, thou war-
like son of Lycaon?—Dare then to shoot a swift arrow at 95
Menelaus, and thou mayst obtain thanks and glory from all
the Trojans, but above all from prince Alexander, from
whom especially, indeed, thou wilt receive splendid rewards,
if he should perceive the warlike Menelaus, the son of
Atreus, subdued by thy weapon, and ascending the mourn- 100
ful funeral pile. But come, direct an arrow at Menelaus
elevated in glory, and vow to the Lycian Apollo, skilled
with the bow, that thou wilt sacrifice a magnificent hecatomb
of first-born lambs, when thou hast returned home to the
city of sacred Zeleia."

Thus Minerva spake, and she persuaded his mind, for
him foolish, and immediately he drew forth his polished 105
bow, made of a nimble rustic goat, which formerly he had
wounded to the heart, having struck him on the breast,

90. ἔσταοτ' for ἔσταοτα, per sync. for ἔστακοτα, Doricè for ἔστηκοτα, from ἔστηκως, part. perf. act. from σταω, to stand.

92. αἰγχοῦ δ' ἵσταμενῃ, κ. τ. λ. Homer never makes his
divinities perform actions without having recourse to proper
means. Plutarch beautifully describes the wisdom which Minerva
displays in the completion of her various designs: Ἢ γὰρ οὐχ ὀρᾷς—
την Ἀθηνᾶν, ὅτε πείσαι βουλεται τοὺς Ἀθηναίους, τον Οδύσσεια πα-
ρακαλοῦσαν; ὅτε συγχέει τα ὄρκια, τον Πανδάρων ζητοῦσαν; ὅτε
τρεψασθαι τοὺς Τρῶας, ἐπὶ τον Διομηδὲν βαδίζουσαν; Ο μὲν γὰρ,
ευρωστος

and caught him in snares as he came out of a cave; but he fell prostrate to the cave. His horns grew out of his head, sixteen palms in length; and the artist, the polisher of horns, fitted them up with labour, and having nicely smoothed them in every part, he placed upon them a golden tip. This, having bent it, he skilfully disposed, inclining towards the earth, and his strenuous companions held their shields before him, lest the warlike sons of the Greeks should rise against him, before the warlike Menelaus, the chief of the Greeks, was wounded. Then he took off the cover of his quiver, and drew out a feathered arrow that was never shot,—the cause of blackest pains. And immediately he fitted the bitter arrow to the string, and made a vow to the Lycian Apollo skilled with the bow, that he would sacrifice to him a magnificent hecatomb of first-born lambs, when he had returned home to the city of sacred Zeleia. Then seizing at once the notch *of the arrow* and the leathern string, he pulled them, and the string he moved close to his breast, and the iron point to the bow. Then when he had bent the large circular bow, the bow whizzed, and the string sounded loud, and the sharp-pointed arrow leaped forth, eager to fly among the crowd.

Nor where the blessed immortal gods forgetful of thee, Menelaus, and first, above all, the plundering daughter of

ευρωστος και μαχιμος· ὁ δε, τοξικος και ανοητος· ὁ δε δεινος ειπεῖν, και φρονιμος. *De Pythiæ Oraculis.*

119. Λυκηγενεῖ, from Λυκηγενης, which, according to Damm, is put for Λυκηγενης, i. e. εν Λυκη γεγονῶς, because Latona immediately after the birth of Apollo and Diana, departed into Lycia. But others derive it from λυκη and γινομαι; the ancient Greeks called the first dawn of the day λυκη, and αμφιλυκη νυξ was, the morning twilight; hence, Απολλων Λυκηγενης signifies, the sun which produces the dawn of light. Vid. Prel. Diss. §. 2.

125. λιγξε, for ελιγξε, from λιγγω, which is a beautiful Ονομαστοποιῖα. Eustath. το δε λιγξε και το ιαχεν ωνοματοποιηγνται· τεθειται δε το μεν λειοτερον, οικειως επι του τοξου· το δε τραχυτερον,

Jove, who, standing nigh thee, averted the deadly shaft. She warded it off from his body as much as when a mother 130 drives away a fly from her child, when he reposes in sweet sleep. And she directed it to where the golden clasps of the belt fastened it, and the double corslet was opposed *as a defence*. Then the bitter arrow fell upon the well-fitted belt and forced itself through the belt of curious workman- 135 ship, and stuck in the curiously wrought corslet, and the girdle which he wore as a protection for his body, a defence against darts,—which most protected him, but even through that it pierced; and the arrow slightly grazed the outer skin of the hero, and immediately the black blood 140 flowed from the wound.

As when some Mæonian or Carian maid hath stained the ivory with purple, that it may be a bit for horses; it lies in the chamber, and many knights are desirous of wearing it, but it is reserved as an ornament for the king, 145 both as trappings for the horse, and a glory for the rider,—so, Menelaus, were thy handsome thighs, thy legs and beauteous ancles beneath, stained with blood.

Then Agamemnon, king of men, shuddered, when he

τῆς νευρᾶς. Of the same kind is the expression *σιζε οφθαλμος*, in *Odyss.* I. 394; and of a similar formation are the words *δουπος*, *αραβος*, *βομβος*, *ροχθει*, *ανεβρυχε*, *κτυπος*, *καναχη*, *σιγη*, *σικχαζω*, *επιρρυζω*, &c. So we have *sibilus*, *susurrus*, &c. in Latin, *whizz*, *whir*, &c. in English, and in our own language, *gorwylt*, *ysgarllad*, *ysgyrion*, &c. But to convey an association of ideas by the sound, the celebrated distich of Goronwy Owain is unrivalled:

A'r mor a yrr a'r meirwon
Fil,—fyrdd, uwch dyfn ffyrdd y don!

CYWYDD on the Last Judgment.

141. *ελεφαντα*, from *ελεφας*, which signifies, *ivory*, and never the animal (elephant) in Homer, derived from *ελη*, *the splendour of the sun*, and *φαιω*, *to shine*. *Pausan.* *Δηλοῖ δὲ καὶ Ὀμηρος, ὅς βασιλεύσει κλινὰς μεν καὶ οικίας τοῖς εὐδαιμονεστέροις αὐτῶν, ελεφαντί ἐποίησε κεκοσμημένας, θηρίου δὲ ελεφαντος μνημὴν οὐδεμίαν ἐποίησατο.* *Attic.* I. 12.

saw the black blood flowing from the wound ; and the war-
 150 like Menelaus himself also shuddered. But when he
 perceived the string and the barb of the arrow *sticking*
 out, his courage was again collected within his breast.
 Then king Agamemnon, heaving a deep groan, spake
 among them, holding Menelaus by the hand, whilst his
 companions also groaned :

155 “ My beloved brother,—for a death to thee I have struck
 treaties, having opposed thee alone to fight for the Greeks
 against the Trojans, since the Trojans have thus wounded
 thee and trodden under foot the faithful treaties. But the
 league and the blood of the lambs shall not be in vain, nor
 the libations of unmixed wine, and the right hands in which
 160 we trusted ; for although the Olympic *Jove* hath not now
 accomplished it, still he will accomplish it, and they shall
 give satisfaction at a high price, with their own heads, their
 wives and their children. For this I well know in my mind
 and soul, that the day will come, when sacred Troy shall
 165 perish, and Priam, and the people of Priam skilled in the
 use of the ashen spear. Jupiter, the son of Saturn, who
 sitteth aloft, and dwelleth in the air, will shake against them
 all his terrible ægis, indignant for this fraud. These things
 will not fail of accomplishment. But heavy sorrow will
 170 be upon me on thy account, O Menelaus, if thou shouldst
 die, and complete the destiny of life ; and I shall return,
 loaded with infamy, to much-loved Argos ; for the Greeks
 will immediately call to mind their paternal land, and we
 shall leave the Argive Helen, a boast to Priam and the

159. *επεπιθμεν*, per sync. *Æol.* for *επεπιθομεν*, 1. pl. aor. 2. ind. act. by the Ionic reduplication from *πειθω* ; or, according to others, 1. pl. plusq. perf. mid. for *επεποιθειμεν*, from the perfect *πεποιθα*.

166. *ὑψιζονος*, *enthroned on high*. The metaphor, according to the Scholiast is derived *απο τῶν ἐν ναυσι ζυγῶν*, where the rowers sit. Thus *Eurip. Phœn.* 72, *ἐπὶ ζυγοῖς καθεζέτ' ἀρχης*.

Trojans; whilst the earth shall putrify thy bones, as thou 175
 liest in Troy, after an unfinished war. And thus, perhaps,
 some one of the ferocious Trojans will say, as he exults upon
 the tomb of the glorious Menelaus:—‘Would that Aga-
 memnon may thus accomplish his wrath upon all, as he
 hath now led hither the army of the Greeks to no purpose;
 and truly he returned home to his dear paternal land with 180
 empty ships, having left the brave Menelaus!’ When some
 one will thus speak, then may the wide earth swallow me!”

But the yellow-haired Menelaus, encouraging him, said :
 “Be of good cheer, nor terrify the army of the Greeks; the
 sharp weapon is not fixed in a mortal place, but the varie- 185
 gated belt has resisted it directly in front, and beneath that,
 the girdle and the quilt, which men that work in brass have
 made.”

Then king Agamemnon addressed him in reply :
 “Would that it may be so, O beloved Menelaus; but a
 surgeon shall probe the wound, and apply medicaments, 190
 which may, peradventure, cause the black pains to cease.”

He spake, and addressed Talthylus, the divine herald :
 “Talthylus, call hither as fast as possible Machaon, a man,
 the son of the celebrated physician Æsculapius, that he may
 see the warlike Menelaus, the chief of the Greeks, whom 195
 some one of the Trojans or Lycians, well skilled in the use
 of bows, hath shot, with an arrow, and wounded,—a glory
 to him indeed, but to us a sorrow.”

Thus he spake, nor did the herald disobey when he
 heard him, but he proceeded through the army of the

182. *χανοι ευρεῖα χθων*. The Scholiast understands *ευρεῖα* adverbially for *ευρεῶς*, so that it should be rendered, *may the earth widely gape*, or *open wide*; in the same manner as the expression in the Psalms, *Open your mouths wide*, and not, *open your wide mouths*, as it is sometimes ridiculously read. Virg. *Æn.* IV. 24. *Sed mihi vel tellus optem prius ima dehiscat.*

200 brazen-coated Greeks, looking around for the hero Machaon; and him he perceived sitting, and around him were the brave ranks of shielded warriors, who followed him from horse-feeding Tricca. Then standing nigh, he addressed him with these winged words:

“Arise, son of Æsculapius,—king Agamemnon calls
205 thee, that thou mayst see the warlike Menelaus, the son of Atreus, whom some one of the Trojans or Lycians, well skilled in the use of bows, hath shot with an arrow, and wounded,—a glory to him indeed, but to us a sorrow.”

Thus he spake, and agitated his heart within his breast, and they proceeded through the crowd, along the wide army
210 of the Greeks. But when they came where the yellow-haired Menelaus had been wounded, and where all the chiefs were assembled around him in a circle, whilst he stood, a godlike man, in the midst,—then forthwith he drew out the arrow from the well fitted belt, and as it was
215 drawn, the sharp barbs were bent back; then he loosed

200. *παπταινων*. Damm derives the verb *παπταινω* from *οπτομαι*, *video*; and Hesych. *παπταινειν* περιβλεπειν παντη. *Machaon*, was son of Æsculapius and brother to Podalirius, another celebrated physician, and one of the pupils of the centaur Chiron. Machaon had a temple at Messenia, and Podalirius, among the Carians.

215. The defensive armour of the ancients consisted of the *κυννη*, *helmet*, *θωρηξ*, *corslet*, *ζωμα*, *the cincture round the waist*, and the *κνημιδες*, *greaves*. Beneath the *θωρηξ* and *ζωμα*, there was also, the *ζωνη* or *μυτρα*, an iron lamina with the inner side overlaid with wool. The *κυννη* was so called, because it was covered with *the skin of a dog*, or more properly, *of an otter*, *δορα κυνος ποταμιου η θαλασσιου*. The most ancient nations covered their heads with otters' skins. The helmet rose up in the form of a *cone*, *φαλος*, and in the *orifice*, *αυλος*, of this cone, was fixed the *λοφος* or *crest*, which was generally made of horse hair, whence the helmet is often distinguished by the epithets, *ιππουρις*, *ιπποχαιτης*, *ιπποδασεια*, *ιπποκομος*, &c. Virg. *Æn.* X. 869, *Ære caput fulgens, cristaque hirsutus equina*. From the orifice, *αυλος*, it is also called, *αυλωπις*, ε. 182. λ. 353. π. 795. From
its

for him his variegated belt, and beneath it, the girdle, and the quilt which men that work in brass had made. But when he perceived the wound, where the bitter arrow had alighted, having sucked out the blood, he skilfully sprinkled upon it gentle medicaments, which the friendly Chiron had formerly given to his father.

In the mean time, whilst these were employed around 220 Menelaus, strenuous in the shout of war, the ranks of the

its having three or more *plumes*, it was said to be *τριλοφος*, *τετραφαλος*, *αμφιλοφος*, and was also called *τρυφαλειη*, γ. 372. λ. 352. 353, where the epithet *τριπτυχος* is also added, μ. 22. σ. 458, &c. The *θωρηξ* was so called from *θορω*, *salio cum impetu*, because of the perpetual palpitation of the heart beneath it. It reached from the neck as far as the flanks, where it met the *ζωμα* and from whence also appendant skirts, called *ζωστηρες*, extended down over the thighs, till they met the *κνημιδες*. The *ζωστηρ* was so called because the upper part of it formed a sort of *girdle* to fasten the *θωρηξ* and *ζωμα*, the clasp of the *ζωστηρ* was called *οχενς*, from *εχω*, *teneo*, which word is also applied to the thong which ties the helmet under the chin, γ. 372. or in general, to any fastening whatever, as the bolt of a door, μ. 121. 291. φ. 517, &c. the *ζωμα* is any *cincture*, from *ζωννυμι*, *cingo*. The *ζωμα* spoken of, χ. 683. and which was similar to the *campestre*, used by the Roman *Athletæ*, was probably different from the *ζωμα φαινον*, or military *shining belt*, spoken of in the *Odys.* ξ. 482. The *κνημιδες*, from *κνημη*, *tibia*, are said to be overlaid with tin or pewter, φ. 592, and when speaking of the greaves of a *Chief*, they are said to be adorned with silver, γ. 331. λ. 17. π. 131. &c. The lower parts are called *επισφυρια*, from *σφυρον*, *the ankle*. The *ζωνη* from *ζωννυω*, *cingo*, is the same as the *μιτρα*, which is derived by syncope from *μιτηρος*, *made of thread*, from *μιτος*, *thread* or *wool*. It properly means, *the stays* or *bodice*, worn by women; *unde λυνειν μιτραν*, *coire cum aliqua*; as also in the *Odys.* λ. 244. *λῦσε δε παρθενιην ζωνην*, *ubi id se-mē-ōs dicitur de coitu Neptuni cum pulchra Typh*; *nam solvi tunc debebat ista Zona*. From this *bodice* or *μιτρα*, beautiful women are called *ευζωνοι*, *καλλιζωνοι*, *βαθυζωνοι*, &c. The military belt was afterwards called by the same name from its shape and position round a similar part of the body. Homer never uses *μιτρα* in the sense of *mitre* or *turban*, a signification which it bore even in the time of Herodotus, who has: *αυτι πιλων μιτροφοροι ησαν*, *loco pilcorum gestabant mitras*. For a full explanation of these words, *vid. Damn. Lexicon*.

shielded Trojans were advancing; and they again put on their armour, and called to mind the battle. Then you might not behold the noble Agamemnon sleeping, nor trembling, nor unwilling to fight, but eagerly hastening to
 225 the glorious battle; for he left his horses, and his chariot variegated with brass, and his servant Eurymedon, the son of Ptolemæus, who was the son of Peiraïs, held them snorting at a distance;—to whom he gave many charges to have them
 230 at hand, whenever weariness should seize his limbs, as he should be acting the part of a general over many. But he himself marched on foot through the ranks of soldiers; and whomsoever of the Greeks, riding upon swift steeds, he perceived hastening, he stood by them and encouraged them much with his words:

“Argives, remit nothing of your impetuous valour, for
 235 father Jove will never be an assistant for *defending* falsehoods; but those who have first committed an injury, contrary to the treaties, the tender bodies of these shall the vultures of a truth devour; but we, on the other hand, when we have taken the town, will carry off in our ships, their beloved wives and infant children.”

240 But whomsoever, on the other hand, he saw relaxing from the hateful war, these he reproved much with indignant words:

“Ye Argives, addicted to the bow, worthy of disgrace, are ye not now ashamed? Why do you thus stand stupefied like fawns?—which, when they are wearied out by running over a vast plain, halt, nor does there any strength
 245 remain in their breasts; so you stand stupified, nor do you join the battle. Do you wait till the Trojans advance

242. *ιωμωποι*, *Addicted to the bow*, or more probably, *doomed to perish by arrows*, for it is here, as also in ξ. 479. taken in a bad sense; derived from *ιος*, *an arrow*. Schol. *οἱ περὶ ἰους καὶ τοξα μεμωρημενοι, ὃ ἐστὶ καμνοντες*. And Damm: *οἱ μορον ἐμποιοῦντες τοῖς ἰούσι*. We have a similar epithet, *εγγχεσιμωρος*, in β. 692. 840.

nearer where the fair-sterned vessels are dragged up on the shore of the hoary sea, that you may see, whether the son of Saturn will protect you with his hand."

Thus giving orders, he went along the ranks of warriors, 250 and came to the Cretans, advancing through a crowd of soldiers; and they were arming around the warlike Idomeneus;—Idomeneus was with the foremost in the van, resembling a boar in strength, and Meriones was urging on the rear phalanxes. But Agamemnon, king of men, when 255 he saw them, was delighted, and immediately he addressed Idomeneus in courteous terms:

"Idomeneus, of a truth, I honour thee above the Greeks riding upon swift steeds, as well in battle or any other work, as in the feast, when the chiefs of the Greeks mix in 260 the goblets the sparkling wine that is set before men of honour; for although the other long-haired Greeks drink by measure, thy cup stands always full, as if for me, that thou mayst drink when thy inclination bids thee; but hasten to the battle, such as thou formerly didst boast that thou wert."

But Idomeneus, leader of the Cretans, addressed him 265 in reply: "Son of Atreus, I shall be to thee a very friendly companion, as at first I promised and nodded with the assent; but excite the other long-haired Greeks, that, as soon as possible, we may join the battle, since the Trojans have broken the treaties;—but death and destruction shall 270

262. σου δε πλείον, κ. τ. λ. The cups of the chiefs were kept constantly full in banquets. *Athen.* 'Οι κρατῆρες αυτοῖς, ὥσπερ ἔχει καὶ τουννομά, κεκραμένοι παρεστήκεσαν. ἐξ ὧν οἱ κοῦροι διακοννυμένοι, τοῖς μὲν ἐντιμοτατοῖς αἰεὶ πλήρες παρείχον το ποτηριον, τοῖς δ' ἄλλοις ἐξ ἰσον διένεμον. *Goblets containing mixed wine, as their name imports, stood beside them; from which the youths that were ministering, constantly filled up the cups of the most honourable guests, but to the rest, they distributed equal portions.* Lib. v. cap. 4. κρητηρ is derived from κεραννυμι misceo

be hereafter to them because they have first, contrary to the truce, committed injuries."

Thus he spake, but the son of Atreus passed on, rejoicing in his heart, and he came to the Ajaxes, advancing through a crowd of warriors; but they were arming, and with them followed a cloud of infantry. As when a man,
 275 a shepherd, observed from an eminence a cloud coming over the sea before the blasts of the West wind; and to him, being at a distance, it appears black as pitch, as it advances over the deep, and it brings on a terrible storm; then he shudders as he beholds it, and drives his flocks
 280 into a cave;—so, round the Ajaxes, thick dark phalanxes of Jove-supported youths, horrent with shields and spears, were moving to the hostile fight. And king Agamemnon, when he saw them, rejoiced, and addressing them he uttered these winged words:

285 "Ye Ajaxes, leaders of the brazen-coated Greeks, I do not command you to excite your troops, for it would not become me, as yourselves strongly instigate your men to fight bravely. Would to father Jupiter, Minerva, and Apollo, that such courage was in all bosoms, then soon
 290 would the city of king Priam fall, being captured and destroyed by our hands!"

282. πεφρικυῖται, from πεφρικως, particip. perf. act. *Ion.* for πεφριχως, from φρισσω, *horreo*. Th. φριξ, *fluctuum* fremitus. The word φαλαγξ, in the preceding verse, means properly, a long smooth plank, along which ships were launched or drawn up on the strand; derived from παλλω, *vibro*. From the notion of *vibrating*, the most ancient Greeks might easily apply the term φαλαγξ to a body of men rushing against their enemies, and brandishing their clubs and cudgels, which were the military weapons of that age; and hence, in course of time, it would come to signify a regular band of soldiers.

290. ημυσειε. From ημνω, *inclino*, derived from η, *Ion.* for a *intensivo*, and μνω, *claudio*, *contraho*. It is properly applied to the eyes when they are contracted together; from hence it received a secondary signification, which denotes a person bending down his head through shame or sorrow; and here it is poetically applied in that sense to the city of Priam.

Having thus spoken he left them there, and went on to others, where he found Nestor, the shrill-voiced orator of the Pylians, arranging his companions, and stimulating them to the battle, *namely*, the mighty Pelagon, Alastor, Chromius, king Hæmon, and Bias, shepherd of the people. The cavalry he posted in front, with their horses and chariots, but the numerous and valiant infantry in the rear, that they might be a bulwark for the war; but the cowards he drove to the centre, that every one, even though unwilling, should fight through necessity. To the cavalry he first gave orders, for he charged them to bridle in their horses, and not to be thrown into confusion among the crowd; neither let any, relying on his horsemanship and strength, be too eager to flight alone, before the others, with the Trojans, nor let him retreat back, for ye will be the more easily routed. And if any warrior should go from his chariot to another car, let him protend his spear, since thus it is much better. Even thus the ancients overthrew cities and forts, having this mind and resolution in their breasts.”

Thus the old man, long since well-skilled in war, urged them on, and king Agamemnon, seeing him, rejoiced, and addressing him, uttered *these* winged words:

“Would, old man, that, as is thy courage in thy beloved bosom, so thy knees might follow, and that thy strength were firm! But old age, to which all are equally exposed, afflicts thee;—would that some other of the men possessed it, but that thou wert in the number of the youths!”

307. *εγχει ορεξασθω*. There is some ambiguity in this expression. Eustathius gives four different interpretations, none of which appears to be correct. Probably it means, *that if any one should leap down from his own chariot, and go against another chariot, he should not launch his spear at his enemy, but fight with him in close combat, with his spear protruded out for a defence*. *Εγχει ορεγεσθαι*, is said of an enemy fighting on foot. Vid. *ε*. 335. 851. *ψ*. 805. and *π*. 314. 322. where *εγχει* is left out.

Then Nestor, the Gerenian knight, replied: "Son of Atreus, of a truth I could greatly desire, myself, that I were the same as when I slew the noble Ereuthalion;—but
 320 never have the gods given all things at once to men. If then I was a youth, now in turn, old age is come upon me; but nevertheless I will be present with the knights and animate them with my counsel and my words, for this is the office of old men. But the younger men will brandish the spears, those who are by their age more fit than I for
 325 arms, and who rely on their strength."

Thus he spake, and Atreides passed on, delighted in his heart; then he found the son of Peteüs, Menestheus skilled in horsemanship, standing, and around him the Athenians, skilful in war; but close by stood the crafty
 330 Ulysses, and by him stood the powerful ranks of the Cephallenians; for their troops had not as yet heard the shout, whilst the columns of the horse-taming Trojans and Greeks, being but just excited, were in motion; but they stood waiting till another phalanx of the Greeks, advancing,
 335 should attack the Trojans and commence the battle. Then Agamemnon, king of men, having seen them, reproved them, and addressing them, uttered these winged words:

"O son of Peteüs, Jove-supported king, and thou,
 340 trained in evil wiles, and crafty, why, trembling, do you keep away, and await for others? Surely it behoved you

319. Ερευθαλιωνα κατεκταν. Vid. an account of this exploit, ε. 136—157, where Nestor, as usual, expatiates on his own achievements. Cicero: *Videtisne ut apud Homerum sæpissime Nestor de virtutibus suis prædicet? tertiam enim jam ætatem hominum vivebat; nec erat ei verendum ne vera de se prædicans, nimis videretur insolens aut loquax. Etenim, ut ait Homerus, ex ejus lingua melle dulcior fluebat oratio. De Senectute.*

325. ὀπλοτεροι. From ὄπλον, heavy armour, ὀπλοτερος, more fit to bear armour; so that Nestor here uses the word in its literal sense. It generally signifies *younger*, because the season of youth is the most fit for military action.

two to stand among the foremost, and be forward to meet the glowing battle; for you are first invited by me to a feast, whenever we Greeks prepare a feast for the chiefs, where it is agreeable to you to eat the roasted meat and to 345 quaff the goblets of sweet wine, as long as you choose; but now ye look on with reckless ease even if ten phalanxes of the Greeks should fight before *your eyes* with direful weapons."

But the crafty Ulysses with a stern look addressed him: "Atreides, what speech has escaped from the bulwark of 350 thy teeth? How canst thou say that we are relaxing from the battle? When we Greeks excite the fierce fight with the horse-taming Trojans, thou mayst behold, if thou wilt, and if these matters be objects of care to thee, the beloved father of Telemachus mingled with the foremost of the horse- 355 taming Trojans,—but thou utterest these empty words."

But king Agamemnon, when he observed that he was angry, addressed him with a smile, and resumed his speech again:

"Thou generous son of Laertes, most wise Ulysses, I do not rashly chide thee, nor give thee orders, since I know how thy soul within thy beloved bosom is acquainted with 360 benign counsels, for thy sentiments concur with those I hold. But come, we may arrange these matters hereafter, if any thing has been improperly said,—but may the gods cause all these things to vanish."

Having thus spoken, he left them there, and went on to others, and found the magnanimous Diomede, the son of 365 Tydeus, standing among his horses and well-compacted chariots, and beside him stood Sthenelus, the son of

361. *ἐηνεα*, from *ἐηνος*, *consilium*, derived from *ἐην*, because it is *long* in deliberation.

363. *μεταμωλια*, from *μεταμωλιος*, for *μεταμωνιος*, *quasi ab anemos*, *ventus*; or from *μετα*, *μη*, and *ονω*, *juvo*.

Capanæus. Then king Agamemnon, seeing him, reproved him, and addressing him, uttered these winged words:

- 370 “Alas! thou son of the warlike horse-taming Tydeus, why tremblest thou, and lookest around upon the paths of the war? It was not agreeable to Tydeus thus to tremble, but to fight with the enemy, far before his beloved com-
 375 panions; thus those report who have seen him toiling, for I have never met with, nor saw him, but they report that he surpassed others. For, of a truth, he entered with war to Mycenæ, as a guest, collecting forces along with the godlike Polynices,—as they were then marching an army against the sacred walls of Thebes, and they earnestly en-
 380 treated that they would give illustrious auxiliaries. And they were willing to give them, and assented to their request, but Jupiter, by shewing unpropitious signs, altered *their design*. And when they had departed and were now on their march, they came to the Asopus abounding in grass
 385 and bulrush; then the Greeks despatched Tydeus on an embassy to *Thebes*; and he went and found many Cadmeans feasting in the palace of the mighty Eteocles. There, the knight Tydeus, although he was a guest, trembled not, being alone among many Cadmeans,—but rather he chal-

371. πολεμοιο γεφυρας. Schol. τας διεξοδας τοῦ πολέμου. Spontan. *Ordinum intervalla*. Virg. *Belli oras*, Æn. IX. 528. The πολεμοιο γεφυραι were the spaces or intervals left between the ranks, that the foremost warriors might have room to retreat in case they were vanquished. The verb οπιπτενω, which signifies, to look about earnestly, or diligently, comes from οπτεινω, and that from οπτω. We have it occurring again in ε. 243. Αλλ' ου γαρ σ' εθελω βαλειν, τοιοντον εοντα, Λαβρη οπιπτευσας, αλλ' αμφαδον, αικε τυχωμι, and from these verses of Homer, Alexander took that idea, when he said, that he was unwilling κλεπτειν νικην, to steal the victory. We have it also occurring in the *Odys.* τ. 67. οπιπτευσεις γυναικας, *curiose spectabis fœminas*; and hence the words γυναικοπιπτης, οιοπιπτης, παιδοπιπτης, παρθενοπιπτης, λ. 385. applied to Paris, πυρροπιπτης, &c.

lenged them out to a combat, and easily conquered them 390
 in every thing,—so great an assistant was Minerva to him.
 Then the Cadmeans, spurrers of horses, being indignant,
 led fifty youths, and placed them as a thick ambuscade
 against him returning; and the two leaders were Mæon,
 the son of Hæmon, resembling the immortals, and the son 395
 of Autophonus, Lycophontes, firm in battle. Upon these,
 however, Tydeus brought disgraceful death, for he slew
 them all, and permitted one alone to return home;—thus
 he dismissed Mæon, obeying the portents of the gods.
 Such was Tydeus, the Ætolian; but he begot a son inferior
 to himself in battle, but superior in council.” 400

Thus he spake, but the valiant Diomede answered him
 not, having respect to the reproof of the venerable king.

But the son of the renowned Capaneus answered him:
 “Son of Atreus, lie not, as thou knowest how to speak the
 truth. Surely, we boast that we are far superior to our 405
 fathers, and even we captured the city of seven-gated
 Thebes, having led a smaller force into the wall of Mars,
 relying on the omen of the gods and the aid of Jove,
 whereas they perished by their own folly. Wherefore do
 not hold our fathers in equal honour with us.” 410

390. *ἐπιρρόθος*. Properly, *one that hurries on with noise*, like
 a torrent of water; hence, *a person that comes to the assistance*
of another with speed and clamour, and hence, *an auxiliary* in
 general, from *ἐπι* and *ροθος*, *strepitus*, maxime undarum. From
 this comes the verb, *ἐπιρρόθω*, *assentior alicui cum strepitu et*
clamore, Eurip. Orest. 899. Of the same import and derivation
 is the word *ἐπιταρρόθος*, ε. 808. 828. φ. 289, &c. and in the
 Odyss. ω. 181. but it is always applied to some auxiliary deity.

401. Vid. Diomed's reply, l. 31. et seqq.

406. The first Theban war, to which Agamemnon alluded,
 happened twenty-seven years before the Trojan war. The second
 Theban war, mentioned by Sthenelus, happened ten years after
 the first; this was celebrated in a poem called the *Επιγονοί*, which
 was in very early times attributed to Homer. Herodot. IV. 33.
ἔστι δὲ καὶ Ὀμηρῷ ἐν Ἐπιγονοῖσι, εἰ δὲ τῷ οὐτὶ γε Ὀμηρὸς ταῦτα
τα ἐπεα ἐποίησε.

410. The dative *μοι* is redundant. The literal translation is:
Do not set before me our fathers in equal honour.

But the gallant Diomede with a stern look addressed him: "My friend, sit down in silence, and obey my orders, for I do not blame Agamemnon, shepherd of the people,
 415 when exciting the well-booted Greeks to fight, because upon him will glory attend, if, perchance, the Greeks overthrow the Trojans, and capture sacred Ilium,—but on the other hand, to him will be great sorrow, should the Greeks be slain. But come, now let us think of impetuous valour."

He spake, and leaped with his arms from his chariot to
 420 the ground, and the brass terribly clattered around the breast of the king as he rapidly moved, and terror might perhaps have seized the bravest.

As when the billow of the ocean is rolled in a heap into the far-resounding shore before the blasting South-West wind, at first it is raised in the deep, and afterwards being
 425 dashed against the land it loudly roars, and swells aloft in a convex ridge around the promontories, and belches out the foam of the sea;—thus the collected columns of the Greeks moved incessantly to battle, and each of the generals gave orders to his own troops, but the rest advanced
 430 in silence, nor, could you say that so vast an army followed, having voice within their breasts, reverencing their leaders by their silence. And around all, their variegated armour glittered, accoutred with which they advanced in order. But the Trojans, as the innumerable flocks of a wealthy
 435 man stand when milked in the fold, continually bleating as they hear the voice of their lambs,—thus the clamour of the Trojans was raised throughout the wide army; for there was not the same cry nor the same voice of all, but the language was mixed, since they were men assembled from

421. *υπο κεν ταλασιφρονα, κ. τ. λ.* Vox, *υπο*, non id sonat, quod ait Scholiastes, *υφ' ου αν ηχου*, sed quod Latine dicas, *genua timore subtus intremiscere*. Nimirum refertur *υπο*, non ad *sonum terrefacientem*, sed ad *hominem metu succussum*. Clarke, *in loco*.

various parts. These, Mars was urging on, and those, the blue-eyed Minerva, and Terror, and Flight, and Discord 440 insatiably raging, the sister and companion of Mars, the slayer of men, who at first 'is raised small indeed, but by degrees hides her head in the heavens, and stalks along the earth;—who then also cast an equal contention between them, advancing through the crowd and increasing the 445 groans of warriors.

But now, when uniting, they came to one place, they dashed together their shields, their spears, and the might of warriors, armed with brazen corslets, whilst their bossed shields approached each other, and a vast tumult arose. 450 Then was *heard* at once the shriek and the boasting of men, of the destroying and the destroyed, and the earth was flowing with blood. As when wintry torrents rolling down the mountains from their vast sources, pour together their impetuous flood into a valley within the hollow channel of a whirlpool, and the shepherd hears their roar afar off in 455 the mountains;—thus was the clamour and terror of them mingled together. But Antilochus first slew a man, a noble warrior, strenuous among the foremost in battle, Echepolus, the son of Thalysias, whom he first struck on the cone of the helmet, thickly plumed with horse-hair; and the brazen spear fixed in his forehead, and penetrated 460

442. 'Η τ' ὀλιγη μὲν πρῶτα κ. τ. λ. Heraclid. Ponticus: Ἀρξάμενη ἀπο λιτῆς αἰτίας,——πρὸς μέγα δὲ τι κακὸν διογκοῦται. And Virg. *Æn.* IV. 176. 177. *Parva metu primo, mox sese attollit in auras, ingrediturque solo, et caput inter nubila condit*, where he speaks of fame.

454. The χαράδρα, means either a boiling torrent, rolling down from a mountain, or deep cavity in the earth from such a torrent, from χαράσσω, *incido*; it must bear the former signification in π. 390. πολλὰς δὲ κλιτῆς τοτ' ἀποτμηγούσι χαράδραι. The word μισγαγκεία in the preceding line, is thus explained by Eustath. ἀγκος ἐστὶ ὁ βάθυσ καὶ φαραγγώδης καὶ κοῖλος τόπος· εἰν δὲ εἰς τοιοῦτον ἀγκος πολλὰ συμβαλλῶσιν ὕδατα, μισγαγκεία τοῦτο λεγεται.

within the bone, and darkness covered his eyes, and he fell,
 as when a tower *falls*, in the hard-fought battle. But king
 Elephenor, son of Chalcodon, commander of the magnani-
 mous Abantes, seized him, when fallen, by the feet, and
 465 dragged him with eagerness from the reach of the darts,
 that he might, as soon as possible, plunder him of his ar-
 mour; but the attempt was short, for the magnanimous
 Agenor, perceiving him dragging the dead body, wounded
 him with his brazen spear in the side, which was bared of
 470 the shield as he stooped, and he relaxed his limbs. Thus
 the soul left him, and over him there arose an obstinate
 combat of the Trojans and Greeks, who rushed, like wolves,
 upon one another, and man massacred man. Then the
 Telamonian Ajax slew the son of Anthemion, the youthful,
 475 blooming Simoïsïus, whom his mother, once descending
 from Ida, bore on the banks of the Simoïs, when she had
 followed her parents to watch their flocks. For this reason
 they called him Simoïsïus; nor had he returned to his
 beloved parents the reward of his education, for his life
 was short to him, being slain by the lance of the magna-
 480 nimous Ajax. For first he struck him, as he advanced, on
 the breast beside the right pap, and the brazen spear
 penetrated to the opposite side through the shoulder; and
 he fell in the dust on the ground, like a poplar tree, which
 grew smooth, in a meadow by an extensive fen, and its
 branches were shooting forth from its highest top,—which
 485 a cartwright hath cut down with his glittering hatchet,
 that he may bend it as the circumference of a wheel for a
 beauteous chariot, and it lies drying by the banks of the
 river;—thus did the generous Ajax slay Simoïsïus, the son

482. χαμαι πεσεν, αιγειρος ὤς, κ. τ. λ. A similar description
 is given by Virg. *Æn.* XI. 626. The monosyllabic termination
 of the verse is similar to ορνιθες ὤς, γ. 2.

of Anthemion. But at him, Antiphilus of the variegated corslet, the son of Priam, darted with his sharp spear through 490 the crowd; him indeed he missed, but he wounded Leucus, the faithful companion of Ulysses, in the groin, as he was dragging a corse to another quarter, and he fell upon it, and the corse dropped from his hand. But Ulysses was greatly grieved in his mind because of him being slain, and he advanced through the foremost warriors, armed in glit- 495 tering brass, and having approached very near he halted, and looking all around him, he launched his shining spear, whilst the Trojans fell back as the hero was darting his javelin. And he hurled not the weapon in vain, but he struck Democoon, an illegitimate son of Priam, who came 500 to him from Abydus, from *the charge* of the swift mares; him Ulysses struck on the temple with his lance, indignant *for the death* of his companion, and the brazen point penetrated through the other temple, and darkness covered his eyes, and falling he gave a crash and his arms rang around him. Then the foremost combatants and the illus- 505 trious Hector retreated, while the Greeks shouted aloud and dragged away the dead, and were pushing forward much farther;—but Apollo, looking down from the citadel of Troy, was indignant, and shouting, stimulated the Trojans:

“Rush on, horse-taming Trojans, nor yield the battle to the Greeks, since their body, when struck, is neither 510 stone nor iron, to resist the flesh-cutting brass; nor does

489. αἰολοθωρηξ is similar to the epithet κορυθαἰολος, applied to Hector. *Thoracem—corpus suum thorace indutum agiliter motans.* Porphy. *Quæst. Homeric.* 3.

508. The περγαμος was the Citadel or Acropolis of Troy, similar to the Capitol at Rome. These citadels were built in the highest part of the city for fear of an inundation, probably in imitation of the Tower of Babel; they were hence called ακροπολεις, and in them were the royal palaces, and the principal temples of the tutelary deities.

Achilles indeed, the son of the fair-haired Thetis, fight, but is mitigating his afflictive wrath among the ships."

Thus the awful god spoke from the city, whilst Minerva,
 515 most glorious daughter of Jove, advancing through the army, urged on the Greeks, wherever she saw them relaxing. Then fate entangled Diores, the son of Amarynceus, for he was struck on the right leg near the ancle, by a rugged
 520 stone, cast from the hand; but Pirus, the son of Imbrasmus, leader of the Thracian warriors, who had come from Ænos, threw it; and the destructive stone quite shattered both the tendons and bones, and he fell prostrate in the dust, stretching forth both his hands to his beloved companions, while he was breathing out his soul. But Pirus, who had
 525 struck him, rushed upon him, and wounded him with his spear on the navel, and all the bowels gushed out on the ground, and darkness covered his eyes.

But him again Thoas, the Ætolian, struck with his spear, in the breast, above the pap, as he was rushing on, and the
 530 brazen point was fixed in his lungs. Then Thoas advanced close to him, and plucked the mighty spear from his breast;—then he drew his sharp sword, with which he struck him in the middle of the belly, and deprived him of his life. But he did not strip off his armour, for his companions stood around him,—the Thracians, of the knotted hair, holding long spears in their hands, who drove him
 535 from them, mighty as he was, and brave and illustrious, and he was repulsed by force and retreated. Thus these two leaders, the one of the Thracians, the other of the brazen-

525. οντα, per Apocopen for οντασε, 3 sing. 1 aor. ind. act. from ονταζω, οντασω. Concerning the difference between οντασαι and βαλεῖν, Clarke quotes from the *Scholiast* on *Eurip. Hipp.* 684. Ὅμιρος ἔε Οντασαι μεν το εκ χειρος και εκ τοῦ συνεγγυς τρῶσαι, Βαλεῖν ἔε το πορρωθεν. This difference is clearly marked in v. 540.

coated Epeans, lay extended in the dust beside each other ; and many others were slain around them.

Then no man being present could reprehend the action, whoever might look around him in the midst, unhurt and 540 unwounded by the sharp-pointed brass,—and should Minerva, taking him by the hand, conduct him, and ward off the violence of the darts ; for many of the Trojans and Greeks were on that day stretched prostrate beside each other in the dust.

539. *ενθα κεν ουκετι, κ. τ. λ.* It was an old superstition, that this fourth Book of the Iliad, being laid under the head, was a cure for the Quartan ague. Serenus Sammonicus, a celebrated physician in the time of the younger Gordian, and preceptor to that Emperor, gravely prescribed it among other receipts in his medicinal precepts : *Præc. 50. Mæoniæ Iliados quartum suppone timenti.* Pope.

THE
ILIAD OF HOMER.

BOOK V.

THE ARGUMENT.

Diomede, assisted by Minerva, scatters the wildest havoc among the Trojans.—Pandarus is killed,—and Æneas would have shared the same fate, but for the assistance of Venus,—who, as she is rescuing her son, is herself wounded by Diomede.—Mars rallies the Trojans, and enables Hector to make a powerful stand.—Minerva incites Diomede against Mars,—who is wounded and compelled to repair to heaven in the most dreadful agonies.

The first battle continues throughout this Book. The scene lies, as before, in the fields before Troy.

THEN Pallas Minerva bestowed strength and courage upon Diomede the son of Tydeus, that he might become conspicuous among all the Greeks, and obtain distinguished glory. She caused unwearied fire to blaze from his helmet and shield, like to an autumnal star, which shines with the 5 greatest splendour when washed by the ocean;—such fire she caused to blaze from his head and his shoulders, and impelled him to the midst, where the greatest numbers were in confusion.

4. *δαίε οἱ ἐκ κορυθός, κ. τ. λ.* Virgil has often imitated this beautiful simile: *Ardet apex capiti, cristisque a vertice flamma Funditur, et vastos umbo vomit aureus ignes; Non secus ac liquida si quando nocte cometæ Sanguinci lugubre rubent, aut Sirius ardor,* &c. *Æn.* X. 270. Vid. also *Æn.* VIII. 620. *Æn.* IX. 732, &c.

There was among the Trojans, one Dares, wealthy,
 10 blameless, the priest of Vulcan, and he had two sons,
 Phegeus and Idæus, well-skilled in every combat. These,
 removed from *their companions*, came against *Diomede*,
 the two indeed from chariots, but he on foot, pushed on
 the fight on the ground. And when they were now
 15 approaching near to one another, Phegeus then first hurled
 his long spear, and the point of the lance glided over the
 left shoulder of the son of Tydeus, nor did it wound him;
 and next the son of Tydeus made an attack with his brazen
 spear, nor did the dart fly in vain from his hand, but he
 struck him upon the breast between the paps, and thrust
 20 him down from his chariot; and Idæus leaped down,
 having left his beauteous car, nor did he venture to protect
 his slaughtered brother; nor would he have himself escaped
 black death, had not Vulcan snatched him away, and hav-
 ing enveloped him in darkness, preserved him, that the old
 25 man might not have unmingled sorrow. But the son of
 the magnanimous Tydeus leading off the horses, gave them
 to his companions to conduct to the hollow ships. And
 when the magnanimous Trojans saw the sons of Dares, the
 one flying, and the other slain by his chariot, the mind of
 all was disturbed. But the blue-eyed Minerva, taking
 30 hold of impetuous Mars by the hand, addressed him with
 these words:

“Mars, Mars, destroyer of men, polluted with slaughter,
 overthrower of cities, shall we not leave the Trojans and
 the Greeks to fight, to whomsoever father Jove may give
 glory, whilst we two depart and avoid the anger of Jove?”
 35 Having thus spoken, she led impetuous Mars from the
 battle, and caused him then to sit upon the high-banked
 Scamander. But the Greeks put the Trojans to flight,

36. *ῥιόεντι*, from *ῥιόεις*, *ripas habens*, derived from *ῥίον*, *ripa*,
 and not from *ἰον*, *a violet*.

and each of the generals slew a man. First Agamemnon, king of men, hurled from his chariot, the mighty Odys, general of the Halizonians, for he thrust his spear into his 40 back, between the shoulders, as he was first turned to flight, and drove it through his breast; and he gave a crash, as he fell, and his armour rang around him.

Then Idomeneus slew Phæstus, the son of Borus the Mæonian, who had come from fertile Tarne. Him Idomeneus, renowned in the use of the spear, wounded through 45 the right shoulder with his long lance, as he was mounting his chariot, and he fell from his car, and horrible darkness came upon him, and the attendants of Idomeneus plundered him.

But Scamandrius, the son of Strophius, skilful in hunting, Menelaus, the son of Atreus, slew with his sharp- 50 pointed spear,—an eminent hunter, for Diana herself had taught him, to shoot every kind of wild beasts that the forest supports on the mountains. But Diana, delighting in arrows, availed him not then, nor his skill in shooting from a distance, in which he had been before instructed, but Menelaus, the son of Atreus, renowned in the use of the spear, wounded him, as he was flying before him, with 55 his lance, in the back between his shoulders, and drove it through his breast, and he fell down headlong and his armour rang around him.

But Meriones slew Phereclus, the son of the artist Harmonides, who knew how to fabricate all manner of curious 60 things with his hands, for Pallas Minerva exceedingly loved him;—who also had formed, for Alexander, the equal ships, the exordia of evil, which were a ruin to all the Trojans and to himself, because he understood not the oracles of

53. *ιωχεαυρα*, *sagittis-gaudens*, from *ιως*, an arrow, and *χαυρω*, to rejoice, or according to others, from *ιως*, *sagitta*, and *χew*, *fundo*, and hence to be rendered, *the discharger of arrows*.

64. *θεσφατος* for *θεοφατος*, from *θεος* and *φατος*, that which is spoken by God. *θεσφατα* might perhaps be more properly rendered

65 the gods. Him, Meriones, when he had overtaken him in the pursuit, struck on the right buttock, and the point *of the spear* penetrated under the bone by the bladder, right through to the opposite side, and, groaning, he fell on his knees and death enveloped him.

Then Meges slew Pedæus, the son of Antenor, who
70 was a bastard indeed, but whom the noble Theano, gratifying her husband, nourished with the same care as her own beloved children. Him the son of Phyleus, renowned in the use of the spear, when he came close to him, struck on the back of the head with his sharp-pointed lance, and the brazen point pierced right through by the teeth under the
75 tongue, and he tumbled in the dust, and seized the frigid brass with his teeth.

Then Eurypylus, the son of Evæmon, *slew* the noble Hypsenor, the son of the magnanimous Dolopion, who had been made priest of Seamander, and who was honoured by the people like a god. Him then, as he was flying before
80 him, Eurypylus, the illustrious son of Evæmon, making a rush upon him with his sword, struck on the shoulder, in the midst of his course, and cut off his heavy arm; but the bloody hand fell on the plain, whilst black death and relentless fate seized his eyes. Thus did they toil in the ruthless battle.

85 But as for the son of Tydeus, you could not discern to which party he belonged, whether he fought with the Trojans or with the Greeks, for he furiously raged along the

dered, *the counsels or will of the gods*. It is evident however, that Homer used it in some determinate sense, as *designs, decrees, &c.* without any reference to its etymological derivation, for otherwise there would be some tautology in connecting it with *θεων*.

83. *πορφυρεος θανατος, black death*. *πορφυρεος* is not properly purple, but a mixture of purple and black, from *πορφυρω, commisceo*, and that from *φυρω, misceo*, by a reduplication similar to *καλλαινειν*, which is derived from *καλλη, flos, vel animal, quo tingitur purpura*.

plain, like an overflowing wintry torrent, which rapidly rolling on, scatters the bridges, and which even the fortified bridges cannot restrain, nor the fences of blooming fields 90 withstand, suddenly coming on, when the rain of Jove has swollen its flood, and many beauteous works of youth are overwhelmed by it;—thus were the close phalanxes of the Trojans thrown into confusion by the son of Tydeus, nor did they abide him, although being numerous.

But when the illustrious son of Lycaon perceived him 95 furiously raging along the plain, and routing in confusion the phalanxes before him, he forthwith bent his crooked bow against the son of Tydeus, and wounded him as he was rushing on, striking the cavity of the corslet upon the right shoulder, and the bitter arrow penetrated through and pierced into the opposite side, and the corslet was stained 100 with blood;—and upon this the illustrious son of Lycaon loudly shouted:

“Push on, magnanimous Trojans, spurrers of horses, for the most valiant of the Greeks is wounded, nor do I imagine that he will long endure the direful arrow, if, of a truth, the king, the son of Jove impelled me departing from Lycia.” 105

Thus he spake, boasting, but the swift arrow did not slay him, but having retreated, he stood before his horses and chariot, and addressed Sthenelus, the son of Capaneus:

“Hasten, most friendly son of Capaneus, descend from the chariot, that thou mayst draw the bitter arrow from my shoulder.” 110

Thus he spake, and Sthenelus leaped from the chariot unto the ground, and standing beside him, he drew from his shoulder the swift arrow, being driven right through it, and the blood spouted forth through the flexible corslet.

113. στρεπτοιω, *flexible*, from στρεφω, *to twist*. The word χιτων, here translated *corslet*, means properly an under-garment, derived

Then Diomede strenuous in the shout of war, prayed:

115 "Hear me, invincible daughter of ægis-bearing Jove, if ever with benevolent intentions thou didst stand by me and my father in glowing battle,—now also favour me, O Minerva; and grant that I may approach within spear's length and slay that man, who preventing me, wounded
120 me, and boasts and imagines, that I shall not long behold the splendid light of the sun."

Thus praying he spake, and Pallas Minerva heard him, and she made his limbs nimble, his feet and his hands above, and standing nigh she uttered these winged words:

"Taking courage now, O Diomede, fight against the
125 Trojans, for I have placed in thy breast the intrepid paternal strength, which Tydeus, the shield-shaking knight possessed. I have likewise removed from thy eyes the mist which before was upon them, that thou mayst clearly discern both god and man; wherefore now, if perchance,
130 a god comes hither trying thee, do not thou fight against the other immortal gods,—but if Venus, daughter of Jove, come into the battle, wound her with thy sharp-pointed brazen lance."

The blue-eyed Minerva, having thus spoken, departed.

derived from the 3. sing. perf. pass. *κεχτυται*, from *χυνω*, *to pour*. It was generally made of linen, and sometimes of wool. In β. 42, we find Agamemnon, when rising from his bed, where, according to the custom of the ancients he lay naked, first putting on his *χιτων*, and then throwing over it his *φαρος*, or outer garment; and these two were the only articles of apparel which he wore. Women wore an under vest, called *οθονη*, instead of the *χιτων*, Σ. 595. and for the *φαρος* they wore the *πεπλος*, which was a loose garment. The Greeks, as well as the Trojans, ε. 180. ρ. 485. the Cretans, ν. 255. Boeotians, ο. 330, are called *χαλκοχιτωνες*; but this expression is probably taken metaphorically, and means that their bodies were covered with brass in the same way as they were enrobed with the *χιτωνες*. *χαλκοχιτων* seems to be synonymous with *χαλκεοθωρηξ*.

But the son of Tydeus returning again, was mingled with 135
 the foremost warriors. And although before eager in his
 mind to fight with the Trojans, then indeed three times the
 strength seized him, like a lion, which a shepherd in the
 field has slightly wounded among the fleecy flocks, as he
 was leaping over the fold, and killed him not, but roused
 his fury, and now no longer repels him, but shrinks back 140
 by the stalls, whilst the abandoned *sheep* are put to flight;—
 these indeed are strewed in heaps one upon another, but he
 nimbly leaps out of the lofty fold; thus agile was the
 valiant Diomedes mingled with the Trojans.

Then he slew Astynous, and Hypenor, shepherd of the
 people, wounding the one above the pap with his brazen 145
 spear, but the other he struck with his mighty sword upon
 the collar-bone, near the shoulder, and cut off the shoulder
 from the neck and from the back. These indeed he
 quitted, but attacked Abas and Polydus, the sons of
 Eurydamas, an aged interpreter of dreams, to whom,
 when departing, the old man had not interpreted their 150
 dreams, but the valiant Diomedes spoiled them of their
 arms when slain. He then went against Xanthus and Thoön,
 the sons of Phænops, both begotten when he was far ad-
 vanced in years, and he was worn down with sorrowful old
 age, and had begotten no other sons, whom he might leave
 to enjoy his possessions. These then he slew and snatched 155
 away their life from both, but left lamentations and doleful
 cares to their father, since he received them not returning

140. Ἀλλὰ κατὰ σταθμούς ἐνεται. Some refer ἐνεται to the shepherd, and translate it, *he hides himself among the folds*; others refer it to the lion, and render it, *he enters into the folds*. The Scholiast also refers φοβεῖται to the shepherd, who is said, *to be afraid of the deserted places, τὴν ἐρημίων φοβεῖσθαι*.

141. ἀγχιστῖναι, *one close to another*, from ἀγχι, *prope*, and ἑστάναι, *to stand*.

150. οὐκ must be referred to ἐκρίνατο, and not to ἐρχομένοις.

alive from the battle; and the next relations divided his heritage.

Then he seized two sons of the Dardan Priam, being
 160 both in one chariot, Echemon and Chromius; and as
 a lion, springing among cattle, breaks off the neck of a
 heifer or an ox, while feeding upon shrubs,—thus the son
 of Tydeus hurled them both grievously against their will
 from the chariot, and then spoiled them of their armour;
 165 but the horses he gave to his companions to drive to the
 ships.

But him Æneas perceived routing the ranks of men,
 and he advanced through the battle and the din of spears,
 seeking the godlike Pandarus, if he might any where find
 170 him. He found the valiant and illustrious son of Lycaon,
 and stood before him, and spake *these* words in his
 presence:

“Pandarus, where is thy bow, thy winged arrows, and
 thy glory?—in which no one here contends with thee, nor
 does any in Lycia boast that he is superior to thee. But
 come, lifting up thy hands to Jove, shoot an arrow at this
 175 man, whoever *he may be* that conquers, and hath caused
 many evils to the Trojans, since he has relaxed the limbs of
 many and brave warriors;—unless indeed he be some god,
 indignant with the Trojans, and raging for *neglect* of
 sacrifices; and the anger of a god is severe.”

But him the renowned son of Lycaon addressed:
 180 “Æneas, counsellor of the brazen-coated Trojans, I liken
 this man in every respect to the warlike son of Tydeus,
 recognizing him by the shield and oblong helmet, and
 seeing his horses; but I know not certainly whether he be

158. *κληρωσται*. Schol. Villos. οἱ τον χῆρον οικον διανεμομενοι
κληρονομοι, *those who inherit and distribute among themselves the
 possessions of one that dies without an heir*. Compare Hesiod.
 Theog. 607, and Pind. Olymp. X. 106.

a god. But if this be the man, whom I mention, the war-
 like son of Tydeus, he does not perform these things in his 185
 fury without the assistance of a god, but some one of the
 immortals stands nigh him, involved, as to his shoulders, in a
 cloud, who hath averted from him to another direction the
 swift-flying arrow; for already have I shot at him an arrow
 and struck him on the right shoulder, quite through his
 hollow corslet; and I imagined that I would send him be- 190
 fore his time into Hades,—but after all I have not killed him,
 —surely some god is angry. But my horses are not present,
 nor my chariot which I might ascend; but elsewhere, in the
 halls of Lycaon, are eleven beautiful chariots, newly com-
 pacted and lately made, and awnings are spread around
 them, and beside each of them stand two yoked horses, 195
 eating white barley and oats. Of a truth, the aged warrior
 Lycaon, in his well-built palace, gave me very many
 charges when setting out; he commanded me, mounted
 upon my horses and chariots to lead the Trojans into dire-
 ful battles. But I did not obey, which truly would have 200
 been far better, sparing my horses, lest having been ac-
 customed to eat largely, they should be in want of fodder,
 as the men were shut up *in the city*. Thus I left them,
 and came on foot to Ilium, relying on my bows, which
 however were not about to avail me; for already have 205
 I shot *an arrow* at two chiefs, the son of Tydeus and the
 son of Atreus, and striking them, have drawn real blood

185. οὐχ ὄγ' ἀνευθε θεοῦ. Compare vers. 1. and ο. 262.
 μ. 465. &c. and Virg. Æn. II. 777. *Non hæc sine numine Divum
 eveniunt.*

186. νεφελη ἐλλημενος ὤμους, so Horat. Carm. lib. I. Od. II. 31.
Nube candentes humeros amictus.

196. κρῖ, by Apocope for κρῖνον, *barley*.

202. ἵππων φειδομενος. Eustathius supposes that Pandarus
 left his horses behind, through parsimony, but most probably it
 was owing to the difficulty of procuring provender in a besieged
 city.

from both, but have irritated them the more. For an evil
 210 fate therefore did I take the crooked bow from the peg on
 that day, when I led the Trojans to lovely Ilium, bringing
 delight to noble Hector. But if ever I shall return and
 behold with my eyes, my paternal land, my wife, and my
 large and lofty mansion, then may immediately a foreign
 man cut off my head, if I do not break these bows with my
 215 hands, and throw them into the blazing fire,—for they are
 useless attendants to me.”

But Æneas, general of the Trojans, addressed him in
 return: “Do not speak thus, for it shall not otherwise
 happen, before we two, going with horses and chariots
 220 against this man, be tried in arms. But come, mount my
 chariot, that thou mayst see of what description Trojan
 horses are, being trained speedily to pursue in different
 directions over the plain, and to fly,—and which also will
 225 carry us safe to the city, should Jove again bestow glory
 on Diomedes the son of Tydeus. But come, receive now
 the whip and the splendid reins, and I will dismount from
 the horses that I may fight; or do thou meet this *man* and
 the horses will be my care.”

Again the renowned son of Lycaon addressed him in
 230 return: “Æneas, do thou hold the reins thyself and thy
 own horses; they will draw the crooked chariot better
 under their accustomed charioteer, if again we must fly
 the son of Tydeus, lest, being afraid, they grow restive,

215. φαεινὴ ἐν πυρὶ θειήν, κ. τ. λ. Pandarus is enraged with
 his bow; so Thamysis, who is mentioned β. 595. was in a passion
 with his lyre, and Xerxes inflicted stripes upon the Hellespont.
 Οργιζομεθα καὶ πολεμίοις, καὶ φίλοις, καὶ τέκνοις, καὶ γονεῦσι, καὶ
 θεοῖς νῆ Δία, καὶ θηρίοις, καὶ ἀψύχοις σενεσιν. *Vid. Plut. De Ira*
Cohib.

233. ματῆσέτον, from ματαῶ, *segniter ago, deliberando quasi*
semper et quærendo an et quid agendum sit; from the adverb
 ματην, *quærendo operose et cupide, sed frustra*. So Terence, moves
 quidem, sed non promoves.

and should not be willing to bear us off from the battle, longing for thy voice, when the son of the magnanimous 235 Tydeus springing upon us, might kill us ourselves, and drive away the solid-hoofed horses;—but do thou drive thy chariot thyself and thy own horses, and I will receive him, as he advances, with my sharp-pointed lance.”

Then having thus spoken, and mounted the variegated chariot, they directed the swift horses in a furious gallop 240 against the son of Tydeus;—whom Sthenelus, the renowned son of Capaneus, perceived, and immediately addressed the son of Tydeus with these winged words :

“Diomedes, son of Tydeus, most dear to my soul, I perceive two valiant warriors possessing immense strength, 245 eager to fight with thee,—the one, Pandarus, well-skilled in the use of bows, who boasts that he is the son of Lycaon, the *other*, Æneas, boasts that he was born the son of the

240. *εμμεμαῶτ’*. For *εμμεμαῶτε*, *impetu concitati*, referring to Æneas and Pandarus. Some take it for *εμμεμαῶτι*, and refer it to Τυδεΐδῃ, to whom the same epithet is applied above, v. 143. But the *ι* of the dative case *ought never to be elided*; and therefore it is better to admit the confusion of the dual and plural numbers than violate this grammatical canon. Besides, there is no impropriety in joining participles of the dual and plural numbers with *two* persons, since they are in fact both of the *dual* and the *plural* number. Sometimes, but very rarely, the above rule is overlooked in the *Iliad*: In *Il.* κ. 277. *φερο οὔριθ’*. *Melius fuisset θε productum ante Οδ.* *Sæpe hujusmodi locis ita succurrendum est, ut casum quartum positum a poeta existimes. In Il. ε. 5. poeta cecinerat :*

———— πῦρ,

αστερ’, σπωρινῷ ἐναλγικιον, κ. τ. λ.

Beck. *Acta Semin.* II. p. 411.

αστερ’ is put for *αστερα*, in apposition with πῦρ, and another *αστερι* is understood to which σπωρινῷ is to be referred. Perhaps in κ. 277. we might read :

χαίρει ἐε τουρνιθι γ’ Οδυσσευς, κ. τ. λ.

243. *εμφ κεχαρισμενε θυμφ*. So Virg. *Æn.* XII. 142. *animo gratissima nostro*.

245. *ἴν’* for *ἵνα*, *fortitudinem*, from *ις*, *a nerve or fibre*. *απελεθρον*, from *a intens.* and *πελεθρον*, *an awc*. Schol. *αμετρον*, *πολλην*.

magnanimous Anchises, and his mother is Venus. But come, I beseech thee, let us retreat in the chariot, nor do
 250 thou thus furiously bear along among the foremost fighters, lest thou lose thy beloved life."

But him the valiant Diomede with a stern look addressed: "Do not urge me to flight, since I do not imagine that thou wilt persuade me, for it is not decorous for me to
 255 fight flying, or to tremble, as yet my strength is entire. It grieves me to mount my horses, but even thus will I go against them,—Pallas Minerva allows me not to fear. But both of these their swift horses shall not carry away from us, if even one should escape. And I will tell thee another
 260 thing, and do thou lay it to thy consideration: if the all-wise Minerva shall grant me the glory of killing both, do thou fasten these swift horses here, suspending the reins from the ring, and rush on mindful of the horses of Æneas, and drive them from the Trojans to the well-booted Greeks.

262. ἐξ αὐτοῦ γοῖς ἡνία τεύχεα. The αὐτοῦξ was properly any external *rim* or *border*, as the circumference of a wheel or any other round object. It is however, most generally applied to a *harp*, a *shield*, a *part of the chariot*, and the *horizon*, or the line that divides the celestial hemispheres. In Eurip. Hipp. 1135, we have Μοῦσα αὐπνοῖς ὑπ' αὐτοῦγι χορδαῖν, and in ζ. 118. αὐτοῦξ, ἡ πυματὴ ἀσπίδος. The chariot consisted of a circular bottom, laid upon the wheels, and in front of it, a sort of semi-circular palisade raised up, either for a defence of the warrior, or to prevent his falling; this was called αὐτοῦξ, from ἀντεχεῖν, *contra niti*. Sometimes there was an αὐτοῦξ behind also, as in the chariot of Juno, which is described below in v. 722. et seqq. The technical terms still remaining in Astronomy, might lead us to suppose, that the ancient philosophers made their first observations in that science from this simple construction of a chariot. It is probable that they compared the earth, which they considered a flat circular extent, to the bottom of a chariot, and then they would naturally apply the term αὐτοῦξ to that part of the sky which surrounds its extreme boundary. In the same manner we have οὐρανὸν ἀξων, *cæli axis*, which was a pole in this metaphoric chariot, passing through the diameter of the earth, and terminated
 at

For they are of that breed which the far-sounding Jove 265
gave to Tros as a price for his son Ganymede, since they
are the best of horses, as many as are under Aurora and
the Sun. Anchises, king of men, stole from this breed,
by getting mares covered by them without the knowledge
of Laomedon; from whose offspring, six were foaled for him 270
in his halls,—four of which he retained himself, and fattened
in his stable, but these two he gave to Æneas, being trained
for the flight and *pursuit* of war. If by chance we should
take these, we should gain great glory.”

Thus they were addressing such conversation to one
another, when the two hastily approached near, galloping 275
their swift horses, and him first the renowned son of Lycaon
addressed:

“Thou gallant-souled, warlike son of the illustrious

at the points where the *αὐρυαί*, or two semi-circular arches of
the horizon met one another. The succession of day and night
would moreover naturally lead these primeval Philosophers to
conceive an idea of motion in the planetary system; and as the
earth formed the body of their chariot, we may infer with con-
siderable certainty, that they had some notion of its *diurnal rotation*.
Having a knowledge, by tradition, of the creation of the world,
and that light succeeded darkness, they would of course, make
their chariot commence its journey from *West* to *East*, or from
that part of the heavens where darkness began to appear, towards
that part where they first perceived the dawn of light. According
to this disposition, the *αὐρυξ* in front must have been directed
towards the *East*, and the corresponding *αὐρυξ* behind, must have
faced the *West*, whilst the ends of the *αἶων* were terminated in
the other rectangular diametrical points, *North* and *South*; and
hence it is, perhaps, that we hear of the North and South pole,
rather than the East and West pole. Probably it is owing to our
want of historical information, that the Modern Astronomy exults
so much in her progress beyond the simple notions of the antients.
These are however conjectures of our own, which every body is
at liberty to reject. The ancient Pythagorean Philosophers were
perfectly acquainted with the modern Copernican System. Vid.
Aristot. *Meteorol. lib. I. cap. 6.* Plutarch. *De Placit. Philosoph.*
lib. III. capp. 2. 13. 30. Maclaurin's *Account of Sir Isaac New-*
ton's Discoveries, Book I. Chap. 2. 3.

Tydeus, of a truth, the swift weapon, the bitter arrow slew thee not, but now again I will try with my spear, whether I may succeed."

280 He said, and brandishing his long spear, he hurled it, and struck against the shield of the son of Tydeus, and penetrating right through it, the brazen point was driven to the corslet; and upon this, the renowned son of Lycaon shouted loud:

285 "Thou art wounded right through the flank, nor do I imagine that thou wilt long endure it, and to me thou hast given great glory."

But the valiant Diomedes, unalarmed, replied: "Thou hast missed, nor hast thou gained thine object; but I do not conceive that you two will cease, before one of you *at least* shall fall and satiate with his blood the invincible warrior Mars."

290 Having thus spoken, he hurled, and Minerva directed the dart to the nose, near the eye, and drove it through the white teeth; and the rigid brass cut off the extremity of his tongue, and the point came out at the lowest part of the chin, then he tumbled down from the chariot, and his va-
 295 rieigated, glittering armour rang around him; but the swift-footed horses were frightened, and his life and strength were then relaxed. But Æneas sprang forth with his shield and long spear, fearing lest the Greeks should drag off the corse, and he walked round it, like a lion, relying on
 300 his might; and he held out before him his lance and his shield on all sides equal, eager to kill the *man* whoever might come against him, horribly shouting. But the son

297. *Æνειας* ὃ ἐπορουσε, κ. τ. λ. The ancients considered it of the utmost moment to perform the rites of sepulture on the bodies of their dead companions. And this was the reason of those desperate combats around the bodies of the heroes so often mentioned by Homer. Vid. ψ. 69. and seqq. and Virg. *Æn.* VI. 325. and seqq.

of Tydeus seized a stone in his hand, of great weight, which two men could not bear, such as men now are; but he alone easily poized it. With this he struck Æneas by 305 the hip, and where the thigh turns in the hip, and which they call the socket; he brake the socket, and moreover, burst both the tendons; the rough stone tore off the skin, whilst the hero stood falling upon his knees, and supported himself with his robust hand upon the earth, and dark night covered 310 his eyes.

And now Æneas, king of men, would have perished there, had not Venus, daughter of Jove, quickly perceived it,—his mother who bore him to Anchises feeder of cattle; and she threw her white arms around her own beloved son, and held out, as a covering, in front of him the fold of her 315 shining robe, to be a defence against darts, lest any of the Greeks with the rapid steeds should hurl a brazen lance at his breast and snatch away his life. She indeed was carrying her own beloved son from the battle;—nor was the son of Capaneus forgetful of those charges, which Diomedes strenuous in the shout of war had given him, but 320 fastened his own solid-hoofed horses apart from the tumult, suspending the reins from the ring, but springing forth, he drove away the fair-maned horses of Æneas from the Trojans to the well-booted Greeks, and gave them to Deïpylus, his 325 beloved companion, whom he honoured above all his co-equals in age, because they were of congenial minds, to drive to the hollow ship; whilst the hero himself mounting

303. *μεγα εργον*, put in opposition with *χερμαδιον* in the preceding line. So Virg. *Æn.* V. 119. *Ingenti mole Chinceram, Urbis opus.* Compare also v. 269. of the same Book, and XII. 897. and seqq. Mr. Trollope extracts a most wonderful account of the tooth of a giant from Augustin's *City of God*, XV. 23. *Vidi ipse, non solus, sed aliquot mecum, in Uticensi littore molarem hominis dentem tam ingentem, ut si in nostrorum dentium modulos minutatim concideretur, centum nobis videretur facere potuisse; sed illum gigantis alicujus fuisse crediderim.*

his own chariot, seized the splendid reins, and eagerly drove
 330 the strong-hoofed horses after the son of Tydeus; but he
 was pursuing Venus with his ruthless lance, knowing that she
 was an unwarlike goddess, nor one of those goddesses who
 sway the war of heroes, neither Minerva, nor Bellona,
 destroyer of cities. When now, pursuing her through a
 335 great crowd, he overtook her, then the son of the mag-
 nanimous Tydeus, holding out *his spear*, leaping upon her,
 wounded with his sharp-pointed brazen lance the tender
 extremity of her hand, and immediately the spear perforated
 the skin, above the extreme palm, through the ambrosial robe,
 which the Graces themselves had wrought, and the immortal
 340 blood of the goddess flowed, the ichor, such as flows from
 the blessed gods; for they neither eat bread nor drink
 sparkling wine, and therefore they are bloodless and are
 called immortal. But she, screaming aloud, cast her son
 from her, and him indeed Phœbus Apollo snatched away
 345 with his hands in a dark cloud, lest any of the Greeks,
 with the rapid steeds, should hurl a brazen lance at his
 breast and take away his life;—but after her, Diomede
 strenuous in the battle, loudly shouted:

“Depart, daughter of Jove, from the war and the
 battle; is it not enough that thou deceivest unwarlike
 350 women? But if thou wilt employ thyself in war, of a truth,

336. *ακρην ουτασε χειρα*. Probably the wounding of Venus means, that Diomede slew many of the Trojans, and thus brought disgrace and infamy upon those who had carried away Helen. Damm: *Venus vulneratur a Diomede*, i. e. *manus aliqua juvenum pulchellorum abripiunt jacentem Æncam, sed quidam ex iis interficiuntur a Diomede*.

340. *ιχωρ*. Properly means, *ὁ κατα φυσιν μετα τροφην χυλος*, the Chyle, or white juice formed in the stomach by digestion of the aliment, and which is afterwards changed into blood; from *χew*, *fundo*, because it is poured throughout the whole body. It is however analogically and more generally applied to the *αμβροτον αιμα*, the immortal blood of the gods.

I imagine that thou wilt dread the battle if thou shouldst hear of it even elsewhere."

Thus he spake, and she, distracted with pain, departed, for she was heavily afflicted. Then the wind-footed Iris, taking hold of her, led her from the crowd, overwhelmed with agonies, and her fair skin grew livid. Then she found impetuous Mars sitting at the left side of the battle, 355 and his spear was laid up in a cloud, and his swift horses; but she, falling on her knees, and making many supplications, requested the golden-reined horses of her beloved brother:

"Have compassion upon me, my beloved brother, and grant me thy horses, that I may go to Olympus, where is 360 the abode of the immortals. Much am I tormented with a wound, which a mortal man, the son of Tydeus, inflicted upon me,—who now would fight even with father Jove."

Thus she spake, and Mars gave her the horses with golden frontlets, and she ascended the chariot, afflicted in 365 her beloved heart, and beside her, Iris mounted and took hold of the reins with her hands, and she whipped them to proceed, nor did they fly unwillingly, and immediately they came to the lofty Olympus, the abode of the gods, where the swift wind-footed Iris caused the horses to stop, having loosed them from the chariot, and threw before them ambrosial fodder. But the divine Venus fell at the 370

352. αλνουσα. Schol. ἀδημονοῦσα, from αλνω, *erro mentē*, derived from αλαομαι, to wander. It signifies a distraction of the mind from an excess of *joy or sorrow*. In the former sense it is used in the *Odyss.* σ. 332. 392.

368. αιπυς, *lofty*, the same as αιπος, and derived from αι, *an exclamation of surprize or sorrow*, and απο, *from*; so that the word may have arisen from the circumstance of one crying out at the view of a lofty eminence which he had to climb: *Alas! how far from me the summit lies!* From this derivation we observe how suitable an epithet it is for Olympus, the seat of happiness and bliss.

knees of Dione, her mother,—and she embraced her daughter in her arms, soothed her with her hands, called her by her name and addressed her :

“ Which of the heavenly inhabitants hath rashly done thee such wrongs, my beloved child, as if thou hadst publicly committed some flagitious crime?”

375 Her then the smile-loving Venus answered: “ The haughty Diomede, the son of Tydeus wounded me, because I was snatching away from the battle my beloved son Æneas, who, of all, is by far the most dear to me ; for no longer is it a direful contest between the Trojans and the Greeks,
380 but now the Greeks combat even with the immortals.”

Her then Dione, noblest of the goddesses, answered :
“ Bear it, my child, and endure, afflicted as thou art, for many of us who possess the Olympic mansions have endured much from men, bringing severe afflictions upon one
385 another ;— Mars indeed endured, when Otus and the brave Ephialtes, sons of Aloëus, bound him in massy chains, and thirteen months was he enthralled in a brazen prison. And now perhaps, Mars, insatiable of war, would there have perished, had not his step-mother, the beautiful Eriboëa,
390 reported it to Mercury, who stole away Mars already worn out, for the cruel chain had subdued him. And Juno also endured, when the valiant son of Amphytrion wounded her upon the right pap with a three-pronged arrow, and

383. The fables related in the following verses are probably allusions to some historical events which happened before the time of Homer, and which he merely embellished into poetical allegories. Perhaps the imprisonment of Mars means a long continuation of peace ; and the wounding of *Hades* may possibly refer to some tradition respecting Enoch being carried up to heaven, without going to the place of departed spirits or *Hades*. Hercules, the son of Jupiter, or the supreme god of the heathen, is said to have inflicted the wound ; from whence we may suppose that some tradition respecting the Messiah, was mythologically embodied in the character of Hercules.

then the most excruciating pain seized her. Among these also the mighty Pluto endured a swift arrow, when the 395 same man, the son of agis-bearing Jove, having wounded him at the gate, among the shades below, threw him to agony ;—but he ascended into the mansion of Jove and the lofty Olympus, afflicted in his heart, and pierced through with pain, for the arrow was driven into his thick shoulder, 400 and agonized his soul ; but Pæon, sprinkling upon him pain-soothing unguents, healed him, for he was in no way subject to death.—Audacious, villainous wretch, who was reckless in the perpetration of nefarious deeds, who hath violated with his arrows, the gods who possess Olympus ! 405 But the blue-eyed goddess Minerva excited this man against thee, foolish as he is, nor does the son of Tydeus know in his mind, that he lives not long who combats with the immortals, nor that children on his knees never call him father, returning from war and direful battle. Wherefore, 410 now let the son of Tydeus, very valiant as he is, consider lest a mightier than he should fight with him,—lest Ægialea, before long, the affectionate daughter of Adrastus, the generous wife of the horse-taming Diomede, rouse, with her lamentations, her domestics from their sleep, longing for her husband, the mightiest of the Greeks, who 415 married her a virgin.”

She spake, and wiped off with both her *hands*, the ichor from her hand,—the hand was healed, and the heavy agonies mitigated. Then Minerva and Juno beholding it, irritated Jove, the son of Saturn, with grating words, and among

416. *ιχωρ*. Is generally used in the masculine gender; whence Eustathius affirms that the true reading is *ιχω̃*, by apocope, for *ιχω̃ρα* by the same analogy as *ιδ̃ρω̃*, for *ιδ̃ρω̃τα*, *Ποσειδ̃ω̃*, for *Ποσειδ̃ω̃να*, &c. Barnes reads: *αμφοτερησ' ιχωρ' απο χειρος ομορ- γυν*. Clarke supposes that Homer used *ιχωρ* in the masculine and neuter gender, and hence we might read *ιχωρ* in the accusative.

420 them the blue-eyed goddess Minerva, began with *these* words:

“Father Jove, wilt thou be at all angry with me for what I shall say?—Of a truth, Venus, inciting some one of the Grecian women to follow the Trojans, whom now she
425 vehemently loves,—soothing some one of these fair-veiled Grecian women, hath grazed her tender hand upon the golden clasp.”

Thus she spake, and the father of men and of gods smiled, and having called the golden Venus to him, addressed her:

“Warlike deeds, my child, are not allotted to thy charge, but do thou rather attend the lovely employments
430 of the marriage;—but all these things shall be the care of swift Mars and Minerva.”

Thus they were addressing such conversation to one another. But Diomede, strenuous in the shout of war, sprang forth upon Æneas, knowing that Apollo himself covered him with his hands,—yet he revered not the
435 mighty god, but he was ever eager to kill Æneas, and to strip him of his armour. Three times he rushed forth, vehemently desirous to kill him, and three times Apollo

425. Περωνη. From *πειρω*, *transco*, because it *passed through* the *κληῖς* or curvature in which it was inserted. In the *Odyss.* σ. 292. we see that there were twelve of these golden *περοναι* to the *πεπλος* of women, but in *Odyss.* τ. 226. we observe that the *χλαινη* of men had only one *περωνη*, which was fixed *διδνμοισιν αυλοῖς* in *two eyes or staples*. The points of the *περοναι* were exceedingly sharp; the women are said to have sometimes performed terrible havoc by them. Herod. V. 87. gives an account of a man being goaded to death by them; after which catastrophe, the historian relates, a law was enacted by which the women were compelled to change their dress, which till then was *Doric*, and assume the *Ionian*, or more properly the *Carian* habiliment, which had no *περοναι* attached to it. It was by the *περοναι* of Jocasta that Œdipus put out his eyes. See the account in the *Œdip. Tyrannus*.

twirled against him his glittering shield; but when now, resembling a god, he made the fourth attack, then the far-darting Apollo, with a threatening rebuke, addressed him:

“Reflect, son of Tydeus, and retreat, nor desire to 440
meditate equal things with the gods, for the race of immortal gods is by no means the same with that of men, who walk upon the earth.”

Thus he spake, and the son of Tydeus retreated a little backwards, avoiding the anger of the far-darting Apollo. 445
But Apollo placed Æneas apart from the crowd in sacred Pergamus, where a temple was for him, whilst Latona and Diana delighting in arrows, cured him in the spacious shrine, and ministered to him with honour. In the mean time, the silver bow-bearing Apollo, formed a phantom, resembling Æneas in person, and like to him in arms, and 450
around the phantom, the Trojans and noble Greeks clashed upon each other's breasts, the well-circled bull's-hide shields and light bucklers. Then Phœbus Apollo addressed impetuous Mars:

“Mars, Mars, destroyer of men, overthrower of cities, 455
wilt thou not attack this man, the son of Tydeus, and drive him from the battle, who would now fight even with father Jove?—First, he wounded Venus, close to her, upon her hand, near the wrist, and then, resembling a god, he sprang upon me.”

Having thus spoken, he indeed sat down in the lofty 460
Pergamus, but pernicious Mars urged on the ranks of the Trojans, going among them in the likeness of Acamas, the swift leader of the Thracians,—and he *thus* encouraged sons of Priam, the foster-children of Jove:

448. *κυδαῖνον*. Madame Dacier would read *κηδαῖνον*, but Clarke observes that this word was unknown to Homer, and explains *κυδαίνειν* by the Latin phrase, *honorifice excipere*, to receive or entertain one with due respect and honour. Heyne gives it the signification of *εθεραπεύον*, in which sense it is frequently used by Lycophron.

“O sons of Priam, Jove-supported king, how long will
 465 you permit the people to be massacred by the Greeks?—
 is it until they fight around the well-built gates? There
 lies the hero, whom we honour equally with the noble
 Hector, Æneas, the son of the magnanimous Anchises,—
 but come, let us save our brave companion from the tu-
 mult.”

470 Having thus spoken, he excited the strength and
 courage of each. Then again Sarpedon greatly reproved
 the noble Hector :

“Hector, where is thy courage gone, which thou didst
 formerly possess? Formerly thou didst say, that thou alone,
 with thy relations and thy brothers, would defend the city
 475 without forces, without allies,—not any of whom can I now
 behold or perceive, but they tremble, like dogs around a
 lion, whilst we on the other hand, who are here present as
 allies, engage in the battle. I also am come as an ally
 from a very far distance, for Lycia is far off, upon the
 480 eddying Xanthus, where I have left my beloved wife and
 my infant child, and many possessions, which, whoever is
 poor, desires. Yet even thus, I urge on the Lycians, and
 am myself ready to fight with *that* warrior, although there
 is not here for me such a thing as the Greeks may carry
 485 off or drive away. But thou standest, and dost not even
 encourage the other troops to make a stand, and to defend
 their wives. *Beware*, lest, like men caught in the meshes

474. The word *γαμβρος* properly signifies *a son-in-law, the husband of a daughter*, as in ζ. 177, &c. but here it means *a brother-in-law*, the husband of a sister. With more modern writers, however, it was applied to other relations by marriage; derived from *γαμηρος*, an adjective from *γαμος*, *a marriage*.

487. The commentators have found considerable difficulty in this verse, with regard to *a metrical*, and still more serious *grammatical* error in the word *ἄλοντε*. The first syllable of *ἄλω* being invariably short, Clarke very properly remedies this metrical

of a spacious net, ye become the booty and the prey of hostile heroes, who will soon demolish your well-inhabited city. All these things ought to be thy care, night and day, 490 entreating the chiefs of the far-summoned allies, incessantly to resist, and to abstain from severe reproof."

Thus Sarpedon spake, and the speech stung the soul of Hector, and immediately he leaped from his chariot with his arms to the ground, and brandishing his sharp-pointed lances, he went in all directions through the army, exciting 495 them to fight, and roused a direful battle; and they were turned *from flight*, and stood against the Greeks, and the Greeks, in a close body, sustained them, nor were they put to the rout.

As when the wind bears the chaff along the sacred granaries, when men are winnowing, what time the yellow 500 Ceres separates the grain and the chaff, by the blasting winds, and the receptacles of the chaff are white beneath it;—thus were the Greeks then whitened from above with dust, which the feet of the horses, as they returned back again to the conflict, excited through them into the brazen sky, for the charioteers were wheeling them round. But they straightway bore the strength of hands, and impetuous 505

cal error by inserting the particle *που*, before *ἄλοντε*, or by changing the genitive *λινου* into the Ionic *λινοιο*; the former of which corrections seems the most preferable. As for the grammatical difficulty, we imagine, it might be easily removed without altering any thing but the punctuation. The sense will not be materially changed, if we punctuate the passage in this manner: (δειδω) *μηπως, ὡς ἄχισι λινου που ἄλοντε παναγρου ἀνδρασι ἐνσμενεσσιν ἔλωρ καὶ κυρμα, γενησθε. (I fear) lest ye become like a prey and a booty taken by hostile men in the meshes of a spacious net; in which case ἄλοντε is referred to the words ἔλωρ and κυρμα. The particle ὡς may have the signification of the Latin word quasi.*

500. *ξανθη Δημητηρ.* So Virg. Georg. I. 96. *Flava Ceres.*

502. *αχυρμιαι.* Schol. *αχυροθηκαι οἱ τοποι, εἰς ὃν χωρισσομενα τοῦ σιτου τα αχυρα ἐκπιπτει.* *The receptacles into which the chaff separated from the grain falls.*

Mars threw darkness around the battle, as he was bringing aid to the Trojans, and marching in every direction, and accomplished the charges of Phœbus Apollo of the golden sword, who had commanded him to stimulate the courage
 510 of the Trojans, when he perceived Pallas Minerva departing, for she was an auxiliary to the Greeks. And he sent forth Æneas from his costly shrine, and inspired valour into the breast of the shepherd of the people.

Then Æneas stood among his companions, and they
 515 were delighted when they saw him advancing alive and safe, possessing his strength entire,—yet they asked him no questions, for the other labour suffered them not, which the god of the silver bow had excited, and Mars, destroyer of men, and Discord insatiably raging.

But the two Ajaxes, and Ulysses, and Diomedes, urged
 520 on the Greeks to fight, who, even themselves, did not fear the strength nor the clamour of the Trojans, but awaited, like clouds, which the son of Saturn, in calm weather, places at rest on the highest mountains, when the force of the North and other impetuous winds, is asleep, which,
 525 when blowing, dissipate the dark clouds with their whistling blasts;—thus the Greeks firmly awaited the Trojans, nor were they put to the rout; whilst the son of Atreus was ranging throughout the army, giving many charges.

“O friends, be men, and assume a courageous mind,
 530 reverence each other in the fierce fights; for more of men revering *each other* are saved than slain, but there does not arise a glory of the fugitives, nor any aid.”

He said, and swiftly launched his javelin, and struck a
 535 chief warrior, the companion of the magnanimous Æneas,

525. ζαχρηῶν, *impetuous*, from ζα, an intensive particle, and χρω, *irruo*. This is the reading of Eustathius, which Mr. Trollope has admitted into the text in preference to ζαχρειῶν.

528. πολλὰ. Might more properly be rendered adverbially in this place, in the sense of *magnopere*, *very much*, or *with great earnestness*.

Deicoon, the son of Pergasus, whom the Trojans honoured equally with the sons of Priam, since he was alert to fight among the foremost combatants. Him then, king Agamemnon struck with his spear on the shield, but that did not stay the dart, for it penetrated quite through it, and pierced through the belt into the lower part of the belly; 540 and he gave a crash, as he fell, and his armour rang around him.

But then Æneas slew the sons of Diocles, Crethon and Orsilochus, the bravest warriors of the Greeks. Their father dwelt in the well-built Pherè, rich in possessions, and was of the race of the river Alpheus, which widely flows 545 through the territory of the Pylians;—who begat Orsilochus, the king of many men, and Orsilochus then begat the magnanimous Diocles, and from Diocles were descended twin sons, Crethon and Orsilochus, well skilled in every kind of combat; these two, in the bloom of youth, followed 550 the Greeks in their black ships to Ilium abounding with horses, seeking honour for the sons of Atreus, Agamemnon, and Menelaus;—but there the end of death enveloped them.

Like two lions are nourished by their dam on the summits of a mountain, in the thick recesses of a deep 555 wood,—which, carrying away oxen and fat sheep, devastate the stalls of men, till, at length, they were slain themselves by the sharp-pointed brazen lance under the hands of men;—so these two, subdued by the hands of Æneas, 560 fell, like lofty pines. But Menelaus, strenuous in the shout of war, pitied them fallen, and armed with glittering brass, he advanced through the foremost fighters, brandishing his

545. The Pylus here referred to was a town of Elis, situated at the mouth of the Alpheus. There was a Pylus also of Messenia, and another of Arcadia. It is generally believed that Nestor was born in the Messenian Pylus, from the words of Pindar, who calls him γέρον Μεσσηνιος, Pyth. VI. 35.

spear; and Mars excited his courage, supposing this, that he would be subdued under the hands of Æneas.

- 565 But him Antilochus, the son of the magnanimous Nestor, perceived, and he advanced through the foremost fighters, for he feared much for the shepherd of the people, lest he should suffer any thing, and greatly frustrate them of their toil. Now they two were holding out their hands, and their sharp-pointed spears against one another, eager to fight;
 570 but Antilochus stood very near the shepherd of the people, and Æneas remained not, though being an active warrior, when he saw two heroes standing close to each other. They therefore, when they had dragged the dead bodies to the army of the Greeks, and placed them, miserable, in the hands of their companions, returned themselves, and
 575 fought among the foremost combatants.

Then they slew Pylæmenes, rival of Mars, the leader of the magnanimous, shielded Paphlagonians. Him standing, Menelaus, the son of Atreus, renowned in the use of the lance, wounded with his spear, having struck him by the
 580 collar-bone; but Antilochus struck the charioteer Mydon, his attendant, the brave son of Atymnias, as he was driving off the solid-hoofed horses, hitting him with a stone on the middle of the elbow, and the reins, white with ivory, dropped from his hands among the dust on the ground; then Antilochus, springing forth, struck him with his sword
 585 on the temple, when he fell panting from the well-wrought chariot, headlong in the dust, upon his forehead, and upon

586. *κυμβαχος*. *Præceps in caput*. The verb *κυπτω* signifies to bend one's self; hence *κυβη*, a head, a thing that is bent into a round form; from *κυβη*, by inserting *μ* we have *κυμβη*, which Suidas explains by *κεφαλη*; then by paragoge, from *κυμβη* we have *κυμβαχος*, by the same analogy that we have *τιμαχος* from *τιμη*. Taken substantively, *κυμβαχος* signifies the upper rotundity of the head, and hence taken adjectively, it denotes a person falling upon that part of the head.

his shoulders. For a long time he stood there, for he had fallen in a deep sand, till the horses, shaking him off, threw him among the dust on the ground; and these Antilochus whipped and drove to the army of the Greeks.

But them, Hector perceived among the ranks, and 590 shouting, he rushed against them, and at the same time the brave phalanxes of the Trojans followed; but Mars led them on, and venerable Bellona,—she indeed bringing the prodigious tumult of battle, whilst Mars was brandishing in his hands a huge spear, and went sometimes in front of 595 Hector, sometimes behind him.

But Diomede, strenuous in the shout of war, seeing him, shuddered; as when an unexperienced man, crossing a vast plain, hath halted at a rapid river flowing towards the sea, and seeing it thundering with foam, ran back again,—so 600 then the son of Tydeus retreated and addressed his troops:

“My friends, how much do we admire the noble Hector for being brave with the spear, and a courageous warrior! But some one of the gods always stands beside him, and wards off death; and now Mars himself is beside him, like to a mortal man. Retreat back therefore, always turning upon the Trojans, and do not desire to fight bravely against 605 the gods.”

Thus then he spake, and the Trojans approached very near to them. Then Hector slew two men skilled in battle, Menesthes and Anchialus, being in one chariot. But the 610 mighty Telamonian Ajax pitied them fallen, and having advanced very near, he stood and launched his glittering spear and struck Amphius, the son of Selagus, who dwelt in Pæsus, abounding in riches and corn; but the fate led

608. εἶδοτε χάρμης. *Skilful in battle.* εἶδοτε for εἰδῆκοτε, from εἶδew, *scio.* χάρμη, properly, *joy*, from χαίρω, *gaudeo.* Hence *Angl. Charm.*

613. πολυκτημων, κ. τ. λ. Compare Virg. *Æn.* VII. 537.

615 him to aid Priam and his sons. Him then the Telamonian Ajax struck by the belt, and the long lance was fixed in the lowest part of his belly; and he gave a crash as he fell, and the illustrious Ajax sprang forth to strip off his armour, but the Trojans hurled at him their sharp, glittering spears, and his shield received many. Then pressing his foot upon it,
 620 he plucked the brazen spear from the corse, nor could he take away the rest of his beauteous armour from his shoulders, for he was overwhelmed with darts; and he feared a strong enclosure of the valiant Trojans, who, numerous and brave, were pushing forward holding their spears,—who
 625 drove him off from them, mighty as he was, and gallant and renowned, and retreating he was repulsed.

Thus they were toiling in the fierce battle, when ruthless fate roused Tlepolemus the son of Hercules, brave and mighty against the godlike Sarpedon. When they had
 630 now advanced and nearly approached one another, the son and the grandson of the cloud-collecting Jove, Tlepolemus, first addressed *his antagonist in these* words:

Sarpedon, counsellor of the Lycians, what necessity is there for thee to tremble here, being a man unskilled in
 635 battle? People falsely declare that thou art the offspring of ægis-bearing Jove, since thou art far inferior to those men, who, sprung from Jove among generations of former times;—such a one they say was the mighty Hercules, my
 640 courageous lion-hearted father, who once coming hither

620. λαξ. An adverbial or undeclinable substantive. Eustath. το υποκυτω μέρος των τοῦ ποδὸς δακτυλων, so called απο τοῦ ληγοντος ποδὸς. It is generally taken to represent *the heel*, or *heels*, but the verb λακτιζειν, *to kick*, would lead us to adopt the signification given to it by Eustathius, for a person does not *kick with his heels*; however, some persons translate λακτιζειν in the sense of *calcare*, *to trample upon*.

640. Tlepolemus here refers to the first destruction of Troy by Hercules. It having fallen to the lot of Hesione, daughter of Laomedon, king of Troy, to be exposed to a sea monster, to whom

on account of the horses of Laomedon with only six ships, and a very few men, laid waste the city of Ilium and desolated its streets; but to thee is a dastardly soul, and thy people perish, nor do I think that thou, having come from Lycia, 645 wilt be of any aid to the Trojans,—no, not even if thou wert much braver, but, subdued by my spear, wilt descend to the gates of Hades.”

Him, Sarpedon, leader of the Lycians, addressed in reply: “Tlepolemus, he surely destroyed the sacred Ilium, from the imprudence of the renowned hero, Laomedon, 650 who reviled him having shewn him kindness, with reproachful language, and gave him not the horses, on account of which he had come from afar. But I imagine that death and black fate will here overtake thee from me, and that, subdued by my spear, thou wilt give glory to me and thy soul to Pluto renowned for his horses.”

Thus Sarpedon spake, and Tlepolemus raised his ashen 655 spear, and at the same moment the long lances flew from their hands. Sarpedon indeed struck the middle of his neck, and the afflictive point passed right through, and

whom the Trojans yearly presented a marriageable virgin, to appease the resentment of Neptune and Apollo, Hercules promised to deliver her, provided he received, as a reward, six beautiful horses. Laomedon consented, and Hercules attacked the monster and killed him with his club; or, according to Lycophron, he threw himself, armed from head to foot, into his mouth, and tore his belly to pieces, and came out safe, only with the loss of his hair, after a confinement of three days. Laomedon, however, refused to reward the hero's services and Hercules, incensed at his treachery, besieged Troy, and put the king and all his family to the sword, except Podarces or Priam, whom he established on his father's throne, because he had advised his father to give the promised horses to his sister's deliverer, but Hesione he gave in marriage to his friend Telamon, who had assisted him during the war; and perhaps the indignation of Priam at seeing his sister forcibly carried away by a foreigner urged him to send Paris in revenge to Greece, who accomplished the rape of Helen, and gave rise to the second Trojan war. Vid. *Apollod.* II. 5. &c. *Ovid. Metam.* II. 212. *Virg. Æn.* II. 642. III. 476.

660 gloomy night covered his eyes;—but Tlepolemus wounded the left thigh with his long spear, and the impetuous point pierced through, driven upon the bone, but his father averted death.

Then his noble companions carried the godlike Sarpedon from the battle, and the long lance dragged *together*
 665 *with him* afflicted him with pain, which no one considered, nor did any observe to draw the ashen spear from his thigh, hastening that he might ascend a chariot,—such toil they had who attended him. And on the other hand the well-booted Greeks bore off Tlepolemus from the battle; and
 670 the noble Ulysses possessing a valiant soul perceived it, and his beloved heart was moved, and he then anxiously reflected in his mind and soul whether he would pursue farther the son of the loud-sounding Jove, or takē away the life of more Lycians. It was not then destined to the mag-
 675 nanimous Ulysses to slay with his sharp-pointed brazen spear the gallant son of Jove; wherefore Minerva directed his fury to the multitude of the Lycians. Then he slew Cœranus, Alastor, and Chromius, Alcander, Halius, Noëmon and Prytanis; and now the noble Ulysses would have slain more of the Lycians, had not the mighty Hector
 680 of the swift-waving plume, quickly perceived him, and he went through the foremost fighters, armed with glittering brass, and bringing terror to the Greeks; and Sarpedon son of Jove, was delighted at his approach, and uttered *this* lugubrious speech:

“O son of Priam, do not, I beseech thee, suffer me to
 685 lie a prey to the Greeks, but defend me, and then may

663. Σαρπηδόνα δῖοι εταῖροι Εξεφερον πολεμοιο. So Virgil:

Interea Æneam Mnestheus, et fidus Achates,
 Ascaniusque comes, castris statuere cruentum,
 Alternos longa nitentem cuspidē gressus.

Æn. XII. 384.

life quit me in your city, since I was not to return home to my dear paternal land, and embrace my beloved wife and my infant son."

Thus he spake, but Hector of the swift-waving plume answered him not, but flew by him, glowing with ardour, 690 that he might as soon as possible repulse the Greeks and take away the life of many. Then his noble companions placed the godlike Sarpedon beneath the beauteous beech-tree of the ægis-bearing Jove, and the gallant Pelagon, who was his beloved companion, drew out the ashen-spear from his 695 thigh; then his soul left him, and mist was spread over his eyes;—but he recovered animation again, and the breeze of the North wind blowing around him enlivened his soul breathing with difficulty.

But the Greeks neither took to flight towards the black ships before Mars and Hector, armed with brass, nor ever 700 bore themselves against them in battle,—but always retreated backwards, when they had understood that Mars was with the Trojans.

Then whom first, and whom last, did Hector, the son of Priam and the brazen Mars slay?—The godlike Teuthras, 705 and moreover Orestes driver of horses, Trechus an Ætolian warrior, and Ænomaus, and Helenus, the son of Ænops, and Oresbius wearing a variegated belt, who dwelt at Hylè, very intent upon wealth, bordering upon the lake Cephissus,

686. *επει ουκ αρ' εμελλον εγωγε, κ. τ. λ.* So Virgil:

Invidisse deos, patriis ut redditus oris,

Conjugium optatum et pulchram Calydonia viderem.

Æn. XI. 269.

702. *αλλ' αιεν οπισσω χαζονθ'.* *They continually retreated backwards with their front turned towards the enemy.* This mode of retreat was in use among the ancient Lacedæmonians, from an apprehension of being slain with a wound received in the back, for this was punished by a denial of the rights of burial, as well as attended with the greatest infamy. In Thucydides we often meet with the phrase *πρυμνην κρουειν*, which denotes a similar retreat in naval engagements; and also in Polybius: *ουκ ηδυνατο χωρισθῆναι, καιπερ πολλακις επιβαλομενος πρυμναν κρουειν.*

710 and beside him dwelt other Bæotians, having a very opulent district. But when the white-armed goddess Juno perceived these Greeks perishing in the direful battle, she immediately addressed Minerva with *these* winged words:

“Alas! invincible daughter of the ægis-bearing Jove, of
715 a truth we pledged ourselves under a vain promise to Menelaus, that he should return *home* having destroyed the well-fortified Ilium, if we suffer pernicious Mars thus to rage. But come, let us also think of strenuous assistance.”

Thus she spake, nor did the blue-eyed Minerva disobey;
720 and Juno,—venerable goddess, daughter of the mighty Saturn, departing, harnessed her golden-bridled horses; but Hebe quickly fastened the curved, brazen, eight-spoked wheels upon the chariot, to the iron axle-tree on both sides; their incorruptible circumference was of gold, but

720—730. In this description of the chariot of Juno, we have *ἔιφος*, *the body of the chariot*, or that part within the *αντυγες*, where the charioteer and warrior, *ἡνιοχος* and *παραβατης*, placed themselves; so called, *quasi ἔιφορος*, or that which *carries two* persons. *Κυκλα*, *the wheels*, which are here said to have eight spokes, but the wheels of an ordinary chariot had only six, vid. Schol. Pind. Pyth. II. 73. *Ἀξων*, *the axletree*, or more properly, that iron bar which is fixed in the nave, from *αγω*, *to draw*. *Ινυς*, *the circumference, or wooden curvature of the wheels*, from *ιεναι*, *to go*, because it is that by which the chariot *moves*; this is also called *ἄψις*, from *ἄπτω*, *necto*. *Ἐπισωτρα*, *the exterior laminæ of brass, around the ινυς*, from *επι* and *σῶτρον*, another name for the *wooden circumference*. The circumference of the wheel consisted of as many arcs as it had radii or spokes; the wheel of Juno's chariot must therefore have consisted of eight curvilinear pieces; probably, one of these pieces was called *σῶτρον*, from *σωζειν*, *to preserve*, because the spokes were fastened in them; then the circumference was called *ἄψις*, from *joining* these pieces together, and the proper term for the whole was *ινυς*, from *the motion* of the wheel. *Πλημνη*, *the nave*, *απο τοῦ πληρουσθαι ὑπο του αξονος*, from *πλεος*, *full*. The *αντυγες*, which we have explained above, ver. 262. *Ῥυμος*, *the pole between the horses*, from *ῥυω*, *traho*. *Ζυγον*, *the yoke*, from *ζευγνυμι*, *jungo*. *Λεπαδνα*, *the collars, or broad breast bands*, by which the horses were harnessed to the pole, from *λεπω*, *decortico*.

on the outer side *were* adapted brazen felloes, wonderful 725
 to be seen; the circular naves on both sides were of silver,
 and the body of the chariot was extended upon gold and
 silver cords, and there were two semi-circular verges; the
 pole of it was of silver, to the extremity of which she tied
 the golden beauteous yoke, and to this she fastened the 730
 beauteous collars *which were adorned with* gold; but Juno,
 eager for the battle and the shout, led under the yoke her
 swift-footed horses.

But Minerva, the daughter of ægis-bearing Jove, suffer-
 ed to drop on the floor of her father, the flowing,
 variegated robe, which she herself had worked and wrought 735
 with her hands, and putting on the tunic of cloud-compell-
 ing Jove, she accoutred herself in armour for the mournful
 battle;—around her shoulders she threw the awful, fringed
 ægis, which Terror engirt in every direction;—on it *were*
 Contention, and Fortitude and fierce Pursuit, and likewise 740
 upon *it* was the Gorgon head of the fearful monster, terri-
 ble and horrible, the prodigy of ægis-bearing Jove;—upon
 her head she placed her four-coned helmet, studded on
 every side, made of gold, and sufficient for the infantry of a
 hundred cities. And she ascended with her feet into the 745
 flaming chariot, and took her spear, ponderous, huge and
 strong, with which she subdues the ranks of heroic war-
 riors, with whomsoever she, being descended from a power-
 ful father, is enraged. But Juno quickly urged on the
 horses with the lash, and the gates of heaven clattered of
 their own accord,—which the Hours guarded, to whom are 750
 entrusted the vast heaven and Olympus, both to open the
 thick cloud and to shut it. In this direction, through them,
 they drove the horses obedient to the spurs; and they found
 the son of Saturn sitting, apart from the other gods, on the
 highest summit of the many-peaked Olympus. Then the 755
 white-armed goddess Juno, stopping her horses, interrogat-
 ed the son of Saturn, the supreme Jove, and addressed him:

“Father Jove, art thou not angry with Mars for these atrocious deeds, *seeing* how many and what people of the Greeks he has destroyed rashly, and not as it becomes him? It is sorrow to me indeed,—but Venus and the
 760 silver-bowed Apollo, being at ease, are delighted, urging on this mad *fellow* who knows no laws. Wilt thou then, father Jove, be enraged, if I drive Mars, grievously beaten, from the battle.”

Her the cloud-gathering Jove addressed in reply:
 765 “Come now, incite the plundering Minerva against him, who is most accustomed to throw him into afflicting pains.”

Thus he spake, nor did the white-armed goddess Juno disobey, but lashed on her steeds, and they not unwilling, flew midway between earth and the starry heaven; as far
 770 through the air as a man can see with his eyes, sitting on an eminence and looking towards the dark ocean,—so far did the loud-sounding horses of the gods bound in a leap. But when now they had arrived at Troy, and the flowing rivers, where the Simoïs and the Scamander mingle their
 775 streams, there the white-armed goddess Juno stopped the horses, loosing them from the chariot, and poured around them a large cloud, and for them to feed the Simoïs produced ambrosia.

But they two went, resembling timid doves in their gait, hastening to assist the Grecian heroes. But when they were
 780 now come where the most numerous and the most valiant stood, collected in a body round the mighty, horse-taming Diomede, like flesh-devouring lions, or swine-boars whose

769. Μεσσηγυς γαιης, κ. τ. λ. We have a similar description in Virgil:—*terras inter cœlumque, legebat Littus arenosum Libyæ, ventosque scabat.* Æn. IV. 256.

781. βίην Διομηδεος. Literally, *the force of Diomede*, but since force was the distinguishing quality of Diomede, that quality is here personified, and made to represent the warrior himself. In the same manner we have βίη Ἰρακληειν, β. 658, &c. By the same analogy, a king is called *regia majestas*, and other individuals, either from some quality belonging to them or from some office which they hold, are called, *the reverend, the worshipful*, &c.

strength is not feeble,—there the white-armed goddess Juno, standing, shouted aloud in the likeness of the magnanimous, brazen-voiced Stentor, who vociferated as loud 785 as other fifty :

“Shame, Argives, foul disgrace, ye wondrous in appearance!—When the noble Achilles was present in the war, the Trojans never advanced in front of the Dardanian gates, for they dreaded his powerful spear,—but now afar 790 from the city they fight at the hollow ships.”

Having thus spoken, she excited the strength and courage of each. But the blue-eyed goddess Minerva sprang forth towards the son of Tydeus, and found the king beside his horses and chariot, medicating the wound which Pandarus had inflicted upon him with an arrow; for the sweat under the 795 broad thong of his well-circled shield chafed him,—with which he was tortured, and his hand was weary; and holding up the thong, he was wiping off the the black gore. Then the goddess touched the yoke of his horses and addressed him :

“Of a truth, Tydeus begat a son, very little resembling 800 himself; Tydeus was indeed small in body, but *he was* a warrior. For even when I was unwilling that he should fight, or rush on in his fury, when he went apart from the Greeks as an ambassador to Thebes, among many Cadmeans, *and* ordered him to feast quiet in the halls,—yet he 805 possessing his valiant soul as formerly, challenged the youths of the Cadmeans, and easily overcame them in every thing,—so great an assistant was I to him. I indeed stand by thee also and guard thee, and eagerly urge thee to fight against the Trojans, but either weariness from much 810 labour has come upon thy limbs, or surely by some means

801. *τυδευς τοι μικρος, κ. τ. λ.* Hence Ovid :

Utilior Tydeus, qui, siquid credis Homero,
Ingenio pugnax, corpore parvus erat.

heartless fear restrains thee. Henceforth thou shalt not be reckoned the offspring of Tydeus, the warlike son of Æneus."

But the gallant Diomede addressed her in reply: "I
 315 recognize thee, goddess, daughter of the ægis-bearing
 Jove, wherefore I will readily utter my speech to thee, nor
 will I conceal it. Neither does heartless fear restrain me,
 nor any slothfulness, but I am still mindful of thy charges
 which thou gavest me; thou didst not suffer me to fight
 320 against the other happy gods,—but if by chance, Venus,
 the daughter of Jove, should come to the battle, to wound
 her with my sharp-pointed spear. Wherefore I retreat
 myself, and have commanded the other Greeks to assemble
 here, for I know that Mars is acting as a general *against us*
 throughout the battle."

825 Him then the blue-eyed goddess Minerva answered:
 "Diomede, son of Tydeus, most beloved to my soul, fear
 thou neither this Mars, nor any other of the immortals,—so
 great an auxiliary am I to thee. But come, direct thy
 solid-hoofed horses against Mars first; strike him hand to
 830 hand, nor reverence this impetuous furious Mars, this
 præter-natural, ever changing evil, who yesterday, conver-
 sing with me and Juno, promised that he would fight
 against the Trojans, and assist the Greeks,—but of these
 he is forgetful, and now sides with the Trojans."

835 Thus saying, she drove down Sthenelus from the chariot
 to the ground, dragging him backwards by the hand, and

812. *ακηριον*. *Heartless*. Schol. *αψυχοποιον, εις αψυχιαν*
αγον. From *κηρ*, the heart. But the same word is used in a
 contrary signification in the *Odyss.* μ. 98. and ψ. 328; as if from
κηρ, *fate*.

830. *σχεδιην*. Used adverbially with an ellipse of *τυπην* or
πληγην, which is governed of *κατα* understood.

831. *αλλοπροσαλλον*. Eustath. *αστατουντα, και αλλοτε αλλω*
χαριζομενον. Mars would naturally shift sides in order to keep
 up the broil.

he leaped down quicker than a word; then the goddess herself, incited with anger, ascended the chariot beside the noble Diomede, and the beechen axle loudly groaned under the weight, for it carried a terrible goddess and a most valiant hero. But Pallas Minerva seized the whip 840 and the reins, and immediately directed the solid-hoofed horses against Mars first;—he had slain the mighty Periphas, by far the bravest of the Ætolians, the renowned son of Ochesius,—him the blood-stained Mars slew; but Minerva put on the helmet of Pluto, that impetuous Mars 845 might not perceive her.

But when Mars, destroyer of men, beheld the noble Diomede, he suffered the mighty Periphas to lie there, where first killing him, he had taken away his life, and he advanced straightway against the horse-taming Diomede; 850 and when approaching against one another, they were near, Mars first launched at him his brazen spear over the yoke and reins of the horses, eager to destroy his life; but the blue-eyed goddess Minerva, seizing it by her hand, turned it away from the chariot, so that it might fly aside in vain. 855 Then second, Diomede strenuous in the shout of war, made an attack with his brazen spear, and Pallas Minerva fixed it in the lower part of the flank, where he was girt with his belt; striking him in that part therefore, he wounded him, and lacerated his fair skin, and she drew out the spear 860 again, and brazen Mars roared as when nine or ten thousand warriors shout in the battle, when joining the contest of war; then a tremor seized the terrified Greeks and Trojans,—so loud bellowed Mars, insatiable of war.

845. Δῦν' Ἀΐδος κρυπεν. *Put on the helmet of Pluto; a metaphorical expression denoting, that she became invisible.* Perhaps it would be better here, as in most other places in Homer, to understand by Ἀΐδος, *the world of departed spirits, the land of shades*; and then it would signify, *that she became as one of the invisible ghosts of Hades.*

Like as the air appears darkened with clouds, when a
 865 tempestuous storm is excited by the heat,—so brazen Mars
 appeared to Diomede, the son of Tydeus, ascending with
 clouds into the spacious heaven. And he swiftly came to
 the lofty Olympus, the seat of the gods, and sat down be-
 side Jove, the son of Saturn, grieving in his mind, and
 870 shewed the immortal blood flowing from his wound, and
 with doleful lamentations uttered *these* winged words:

“Father Jove, art thou not indignant, perceiving these
 villanous deeds? We gods are ever enduring the most
 875 afflictive things at the will of each other, giving gratifi-
 cation to men. Through thee we all contend, for thou
 hast begotten a mad pernicious daughter, to whom evil
 deeds are ever a care. All the other gods, as many as are
 in Olympus, are obedient to thee, and we are, each of us,
 subject to thee;—but her thou never restrainest, either by
 880 word or by deed, but thou indulgest her, because thou
 hast thyself begotten this pestiferous daughter, who hath
 now incited the haughty Diomede, the son of Tydeus, to
 wreak his fury upon the immortal gods;—first indeed,
coming close to her, he wounded Venus on the hand, near
 885 the wrist, and afterwards he rushed upon me also, like a
 god,—but my swift feet carried me off, otherwise,—of a
 truth, I should have long endured tortures there, amid
 horrible heaps of carcases, or perhaps I should have been
 unnerved alive by the blows of his brazen weapons.”

Then the cloud-gathering Jove, with a stern look,

864. *Ερεβεννη*, Ionice for *ερεβεινη*, *gloom*, from *Ερεβος*, which *physically* denotes that hemisphere of the earth, which is not enlightened by the sun, or that part of the globe which is dark during night.

876. *αησυλα εργα*. *Nefarious deeds*. The word *αησυλος* occurs only in this place. Damm considers it as synonymous with *αισυλος*, which is derived from *αισα*, *jus*, and *συλαω*, *spolio*. Vid. supra. v. 403, and the Odyss. β. 232, &c.

addressed him : “ Wail not to me, sitting beside me, thou inconstant *wretch*,—thou art the most odious to me of the 890 gods, who possess Olympus; for contention is ever agreeable to thee, and wars and battles. The intolerable, unyielding disposition of thy mother Juno is in thee, whom I indeed, with difficulty, govern with my words,—wherefore I suspect that thou sufferest these things from her counsels. Nevertheless I will not suffer thee yet long to endure pains, for 895 of me thou art begotten, and thy mother bore thee to me;—but if thou wert sprung thus pernicious from any other of the gods, of a truth, thou shouldst have long since been lower than the sons of Uranus.”

Thus he spake, and ordered Pæëon to heal him; and Pæëon sprinkling pain-relieving medicaments upon him, 900

894. *εννεσιησιν*. Eustath. *ηγουν συμβολαις απο του εντημι, το εμβαλλω*. So Hesiod. Theog. 494. *Γαιης εννεσιησι πολυφραδεεσσι δολωθεις*.

898. *ενερτερος Ουρανιωνων*. *Lower than the Titans who were the sons of Uranus*; or more literally, *more below the earth than the sons of Uranus*, for *ενερτερος*, per sync. for *ενεροτερος*, is derived from *ενερθε*, *infra*, which, is compounded of *εν* and *ερα*, *terra*. These Titans were confined under Tartarus, the deepest dungeon in the infernal regions. Vid. Hesiod. Theog. 207. 717.

900. *οδυνηφατα φαρμακα πασων*. The science of pharmacy appears to have been in great perfection in the time of Homer. Chiron, the son of Saturn, was the first physician of celebrity, and taught mankind the use of plants and medicinal herbs. He lived about one generation before the Trojan war, and instructed Æsculapius, as well as his two sons, Machaon and Podalirius, in the art of medicine. The healing efficacy of balm was well known among the ancients: Jerem. viii. 22. *Is there no balm in Gilead?* xlv. 2. *Go up into Gilead, and take balm*, &c. li. 8. *Take balm for her pain*, &c. In Gen. xliii. 2, we read that Jacob commanded his sons to take *balm* and honey, &c. for a present to the governor of Egypt; it is probable that these fruits of Canaan were intended for medicinal use. In Gen. xxxvii. 25, we also read that the Ishmaelites were bearing *balm* down to Egypt; and in Ezek. xxvii. 17, it is said that Judah traded with the Tyrians in *balm* and honey. Homer has been highly extolled for his knowledge

healed him, for he was made in no way mortal; as when the fig-juice, put in motion, coagulates the white milk that was liquid, and it is quickly turned round by the mixer,—so quickly did he heal the impetuous Mars. Then Hebe
 905 washed him, and put on his beautiful robes, and he sat down, exulting in glory, beside Jove, the son of Saturn.

And again, the Argive Juno, and Minerva, powerful auxiliary, returned to the mansion of mighty Jove, having caused destructive Mars to cease from the slaughter of men.

knowledge of Medicine and Anatomy, and particularly the latter. His insight into the structure of the human body has been considered as so nice, that he has been imagined by some to have wounded his heroes with too much science. Vid. Pope's *Essay on Homer*.

909. Αλαλκομενήϊς. Damm derives this word from αλαλκειν, i. e. βοηθειν, δια μενος. The same expression occurs in δ. 8. where we have rendered it, *Minerva of Alalcomenos*, which seems to be the most probable signification of it. Alalcomenæ was a Town of Bœotia, where some suppose that Minerva was born. Vid. Plut. Quæst. Gr.—Stat. Theb. VII. 330.



THE
ILIAD OF HOMER.

BOOK VI.

THE ARGUMENT.

After the departure of the gods from the battle, the Greeks prevail.—Hector, by the advice of Helenus, repairs to the city, and recommends it to Hecuba, to go, accompanied with the Trojan matrons, in solemn procession to the temple of Minerva, —and entreat her to remove Diomede from the fight.—An interview between Glaucus and Diomede,—who make an exchange of their armour.—Hector, having taken a tender leave of his wife Andromache, sallies out with his brother Alexander to the battle.

The scene is first in the field of battle,—then changes to Troy, where the Episode of Hector and Andromache is introduced.

Now the direful battle of the Trojans and the Greeks was abandoned *by the gods*, and oft did the combat direct its fury hither and thither along the plain, as the warriors were launching at each other their brazen spears, between the streams of the Simoïs and the Xanthus.

Then first the Telamonian Ajax, bulwark of the Greeks, 5
broke a phalanx of the Trojans, and brought hope to his companions, striking a man, who was the most valiant among the Thracians, Acamas, the son of Eüssorus, strenuous and mighty ;—him he first struck on the cone of the helmet plumed with horse-hair, and fixed *the lance* in his forehead, 10
and the brazen point penetrated in through the bone, and darkness covered his eyes.

Then Diomede, strenuous in the shout of war, slew Axylus, the son of Teuthranus, who dwelt at the well-built
 15 Arisbè, rich in possessions, and was beloved of men, for he kindly entertained all, inhabiting a house by the way side; but none of these, coming in front of him, warded off lamentable death,—for he deprived both of life, him and his servant Calesius, who was then the charioteer of his horses,—and they both entered beneath the earth.

20 But Euryalus slew Dresus and Opheltius, and advanced against Æsepus and Pedasus, whom formerly Abarbarea, the Naiad nymph bore to the renowned Bucolion;—Bucolion was the son of the illustrious Laomedon, his eldest by birth, and his mother bore him in secret; but being a
 25 shepherd he mingled *with her* in love and concubinage among the flocks, and she becoming pregnant brought forth twin sons; but the son of Mecisteus relaxed their strength and beauteous limbs, and plundered off the armour from their shoulders. Then Polypætēs, resolute in war, slew
 30 Astyalus, and Ulysses killed Pidytes, the Percosian, with his brazen spear, and Teucer *slew* the noble Aretaön. Antilochus, the son of Nestor, slew Ablerus with his glittering spear, and Agamemnon, king of men, *slew* Elatus, who inhabited the lofty Pedasus, on the banks of the fair-flowing
 35 Satniōs. But the hero Leïtus slew Phylacus, when flying, and Eurypylus killed Melanthius.

Then Menelaus, strenuous in the shout of war, took Adrastus alive; for the horses flying in terror over the plain, being entangled in a myrtle thicket, *and* having broken
 40 the curved chariot at the extremity of the pole, proceeded themselves towards the city, where the others were flying

24. σκοτιων. *Illegitimate, or a child born in secret.* Hesych. σκοτιος νοθος ὁ λαθρα γεννηθεις τῶν γονεων τῆς κορης· τους γαρ μη εκ φανερᾶς, λαθραιας δε μιξεως γεγονοτας, Σκοτιους εκαλουσι. Eurip. Alcest. 1009. θεων σκοτιοι παιδες.

confounded with fear. But he was hurled from the chariot, near the wheel, headlong on his face among the dust, and Menelaus, the son of Atreus, holding his long spear, stood beside him; then Adrastus, embracing his knees, entreated 45 him:

“Take me alive, son of Atreus, and thou shalt receive worthy gifts of redemption; for in *the house* of my wealthy father lie many stores, brass, gold, and much-wrought iron, from which my father would present thee with invaluable gifts of redemption, if he heard that I am alive among the 50 ships of the Greeks.”

Thus he spake, and then persuaded his mind in his breast; and indeed he was soon about to deliver him to an attendant to lead to the swift ships of the Greeks,—but Agamemnon came up running to meet him, and uttered his speech, shouting in threatening manner:

“O mild-hearted, O Menelaus, why art thou thus 55 solicitous *for preserving* men? Surely the best offices were done to thee at home by the Trojans, of whom may none escape heavy destruction and our hands,—not even he, whomsoever his mother bears, being an infant, in her womb, let not even him escape, but let all at once utterly 60 perish from Troy, unpitied and forgotten.”

Having thus spoken, the hero turned the mind of his brother, admonishing what was right, and he pushed from

46. ζῶγρει. *Take me alive.* Eustath. ζῶγρειν· ζῶντα ἀγρενεῖν τινα. In ε. 698. it is used in the sense of εἰς ζῶην ἀγειρεῖν, *to revive.*

55. There is a great similarity between this rebuke of Agamemnon and Samuel's reproof of Saul for sparing Agag. 1 Sam. xv. ἀριστα in the next verse is used *ironically.*

60. ἀκηδεστοί. Properly, *unlamented*, or *those for whom there is no anxiety*; from α, *non*, and κῆδος, which, according to Damm, has the three following significations: 1. φροντις, *mental anxiety*; 2. λυπη, *sorrow*; 3. οὐκείωτης κεδεστικῇ, *grief for the loss of a relation*, and hence in general, *mourning or lamentation for the dead.*

him with his hand the hero Adrastus, and king Agamemnon wounded him in the flank, and he was laid prostrate,
 65 and the son of Atreus laying his foot on his breast, plucked out the ashen spear.—But Nestor exhorted the Greeks, shouting loud :

“Friends, heroes of the Greeks, servants of Mars, let no one now, desirous of spoils, remain behind, that he may go to the ships, bearing as many as possible, but let us
 70 slaughter the men,—then at your leisure you shall plunder the bodies lying dead along the plain.”

Thus having spoken, he excited the strength and courage of each. Then surely the Trojans would have again retreated to Ilium, from the warlike Greeks, subdued by their slothfulness, had not Helenus the son of Priam,
 75 by far the best of augurs, addressed Æneas and Hector, standing beside them :

“Æneas and Hector, since chiefly upon you rests the labour of the Trojans and Lycians, because ye are the best for every attempt, both to fight and to consult, stand here
 80 and restrain the people in front of the gates, going round in different directions, before that, flying, they fall in the embraces of their wives, and become a joy to the enemy. And when you have exhorted all the phalanxes, we remain-
 85 ing here, will fight with the Greeks, greatly pressed as we are, for necessity compells us; but do thou, Hector, repair to the city, and then speak to thy mother and mine;—let her, collecting the matrons with her into the temple of the blue-eyed Minerva, in the highest part of the city, having opened with a key the gates of the sacred mansion, lay at

68. *εναιρων*. *Spoils*, from *εναιρω*, to *slay*, because they are taken from the bodies of the slain. *Επιβαλλομενος* is here used in the sense of *επιθυμῶν*, and is therefore constructed with a genitive. The proper Syntax would be *επιβαλλεσθαι τον νουν τινι*, to set one's mind upon a thing.

the knees of the fair-haired Minerva, the robe which 90
appears to be the largest and most elegant in her halls, and
which is by far the most valued by her;—and let her vow
that she will sacrifice in the temple, twelve oxen of a year
old, that have not endured the yoke, if she should pity the
city, the wives of the Trojans and their infant children;—if 95
she should drive away from the sacred city, the son of
Tydeus, the ferocious warrior, the valiant contriver of the
rout, whom I imagine to be the mightiest of the Greeks.
Never did we thus dread Achilles, the leader of heroes,
whom, they say, is sprung from a goddess,—but this man 100
rages most furiously, nor can any one equal him in
strength.”

Thus he spake, nor did Hector disobey his brother, but
immediately leaped from his chariot with his arms to the
ground; then brandishing his sharp lances, he went in all
directions through the army, exciting them to fight, and he 105
roused up a direful contest,—and they were turned back
from flight and stood against the Greeks; then the Greeks
retreated and ceased from the slaughter, for they conceived
that some one of the immortals had descended from the
starry heaven to assist the Trojans, because they were
turned back from flight. But Hector encouraged the 110
Trojans, shouting aloud:

90. The *πεπλος*, was a long white robe, sacred and peculiar
to Minerva. A number of virgins were appointed to weave a long
embroidered garment, called *πεπλος*, and ornamented with a
representation of the martial achievements of the goddess, with
which her statue was clothed at the great festival of the Pana-
thenæa at Athens.

109. *ἐλελιχθεν*. Used in the Bœotian dialect for *ελελιχθησαν*,
3 pl. aor. 1 pass. by the Attic reduplication for *ηλιχθησαν*, from
ελισσω, *volvō*.

110. *μακρον αὔσας*. This is similar to the phrase *βρον ἀγα-
θος*, which denotes that a warrior had the power *του μακρον αὔειν*
of shouting so as to be heard from a far distance. The verb
αὔειν is transitive, and governs the accusative of the person who
is called. *μακρον* agrees with some word to be supplied, such as
μῆκας, or *διαστημα*, and that is governed of *κατα* understood.

Magnanimous Trojans, and allies summoned from afar, be men, my friends, and be mindful of your strenuous fortitude, whilst I repair to Ilium, and enjoy the aged
 115 counsellors and our wives, that they pray to the gods and vow hecatombs."

Then having thus spoken, Hector of the swift-moving helmet departed, and the black hide, the rim which last went round his bossy shield, beat against his heels and his neck.

Then Glaucus, the son of Hippolochus, and the son of
 120 Tydeus came together into the midst between both armies, eager to fight, and when, advancing towards each other, they were now near,—him, Diomedes, strenuous in the shout of war, first addressed :

"Who of mortal men art thou, most valiant *hero*?—for never before have I seen thee in the glorious battle;
 125 but now thou advancest far beyond all in thy confidence, since thou awaitest my long spear; but the sons of ill-fated men oppose my strength. If, being any of the immortals, thou hast descended from heaven, I would not contend with the heavenly gods; for the valiant Lycurgus, the son
 130 of Dryas, did not live long, who combated with the celestial gods;—who formerly pursued around sacred Nysa, the nurses of raving Bacchus, when these, all at once, threw their Thyrsi on the ground, being beaten by an ox-goad by

130. Lycurgus was a king of Thrace, the son of Dryas. He offered violence to the god of wine, and abolished his worship within his dominions, for which impiety he suffered a severe punishment. He put his son Dryas to death in a fury, and cut off his own legs, mistaking them for vine-stumps. He was afterwards put to death in the greatest torments by his subjects, who had been informed by the oracle, that they should not taste wine till Lycurgus was no more. Vid. Hygin. fab. 132.—Apollod. III. 5, &c.

133. Διωνυσσιστὶ τιθηνας. *The nurses of Bacchus*, commonly called the *Bachæ*. According to Ovid and Apollodorus, these
 nurses

Lycurgus, slayer of men. But Bacchus, being driven to 135
flight, descended beneath the wave of the sea, and Thetis
received him, trembling, in her bosom, for violent tremour
had seized him, on account of the threatening of the man.
But with him the gods that live in tranquillity were after-
wards enraged, and the son of Saturn struck him blind,
nor did he live long afterwards, since he was hated by all 140
the immortal gods;—nor would I wish to combat with the
happy gods,—but if thou art one of the mortals who feed
upon the fruit of the earth, advance nearer, that thou mayst
the sooner arrive at the boundary of death.”

Him, in his turn, the illustrious son of Hippolochus
addressed: “Magnanimous son of Tydeus, why dost thou 145
inquire of my race? As is the generation of leaves, so is
that of men; some leaves the wind strews upon the ground,
and others the budding wood produces, and they germi-
nate in the season of spring; thus is the generation of men,
one springs up, and another dies away. But if thou 150
desirest to learn these things, that thou mayst well know
my family, many men are acquainted with it. There is a
city Ephyre, in the recess of Argos that feedeth horses,

nurses of Bacchus were the Hyades; but Euripides assigns the in-
fant god to Dirce, the daughter of the river Achelous. It is,
again, related by Lucian, that he was transported by Mercury to
Nysa, a city of Arabia, where he was educated by the Nymphs,
and whence he is supposed to have derived his name, though
others derive it *απο τοῦ νυσσεῖν* Διὸς μηρὸν, *a fodicando Jovis*
femur. This Nysa, however, cannot be the place alluded to in
this passage, which must have been a city of Thrace. Concerning
Bacchus and his rites, &c. vid. *Philostr. Vit. Apollon. Tyan.*
II. 8. 56. *Herod.* III. 97. *Apollod.* I. 9. III. 4, &c. *Orid.*
Metam. III. 3. *Past.* III. 715, &c. *Hygin. fab.* 155, &c. *Eurip.*
Bacch. *Lucian de Sacrif. de Baccho. in dial. Deorum, &c.*

152. Ephyre was the same city which was afterwards called
Corinth, and was known by that name even in the time of Homer.
β. 570.

153. Sisyphus was son of Æolus and Enaretta, the most
crafty prince of the heroic ages. After his death, he is said to
have

where lived Sisypheus, who was the most prudent of men,—
 155 Sisypheus the son of Æolus, who begat Glaucon his son;
 and Glaucon begat the renowned Bellerophon; to him the
 gods gave beauty and amiable virtue, but Prætus designed
 evil against him in his mind, who banished him from the
 city, since he was by far the most powerful of the Argives,
 160 as Jove had reduced them under his sceptre,—for the wife
 of Prætus, the noble Antæa, had madly desired to mingle
 with him in clandestine love, but had by no means per-
 suaded the prudent Bellerophon, endued with a virtuous
 mind; then she, with a lie, addressed king Prætus: ‘Mayst
 165 thou die, O Prætus, or slay Bellerophon, who desired to
 mingle with me in love against my will!’ Thus she spake,
 but anger seized the king at what he heard; he was how-
 ever unwilling to kill him, for he had a religious awe upon
 his mind, but he sent him to Lycia, and gave him pernicious
 letters, having written many deadly things upon a folded
 170 tablet, and he commanded him to shew them to his father—

have been doomed in hell to roll up eternally, to the top of a lofty eminence, a huge stone, which had no sooner reached the summit than it fell back again with tremendous impetuosity to the plain. The causes of this rigorous sentence are variously reported. Vid. *Odyss.* β. 592. *Virg.* VI. 616. *Apollod.* III. 4, &c.

155. *Bellerophon* was so called *απο τοῦ Βελλερον φονεειν*, from the murder of his brother *Bellerus* and in consequence of which crime he fled to the court of Prætus, king of Argos. His original name was *Hipponoüs*. His resolute virtue in opposition to the seductive attempts of Antæa, or as Euripides and others call her, *Sthenobœa*, will easily call to our remembrance the history of Joseph, who manifested equal resolution against a similar attack in Egypt.

168. *σηματα λυγρα*. *Mournful characters*. There has been considerable controversy respecting the nature of these characters. Some understand by them certain hieroglyphic representations, whilst others, contend, that alphabetical writing was known even in the age of Bellerophon. The *πιναξ πτυκτος* was probably a roll of prepared skin or *parchment*, and which was also called *ελτος*, as in *Soph. Trach.* 157. See a learned note on this passage by Mr. Trollope, and our *Prel. Diss.* §. 1.

in-law, that he might perish. Then he departed for Lycia under the favourable guidance of the gods. But when he arrived in Lycia, and on the flowing Xanthus, the king of the extensive Lycia readily honoured him; nine days he feasted him, and sacrificed nine oxen, but when the tenth rosy-fingered morning appeared, then he interrogated him, 175 and requested to see the letters, which he then brought from his son-in-law Proetus. But after he had received the fatal letter of his son-in-law, he then first commanded him to kill the invincible Chimæra; she was of divine 180 origin, not of men,—in front, a lion; behind, a dragon; and in the middle, a goat, breathing out the terrible force of flaming fire. And her he slew, relying upon the portents of the gods. Next, he fought with the renowned Solymi, and surely he said that he engaged in this,—the hardest battle of heroes. Thirdly, he slew the heroic 185 Amazons. Then he contrived another cunning fraud against him returning,—having chosen the most valiant men from extensive Lycia, he placed an ambuscade *for him*; but they never more returned home, for the renowned Bellerophon slew them all. But when now he knew him 190 to be the illustrious offspring of a god, he detained him there, and married to him his own daughter, and presented him with the half of all the royal honour; and moreover, the Lycians separated for him a portion of land, excelling the rest, beautiful for the produce of vines and tillage, that 195

179. The Chimæra is supposed to have been a burning mountain in Lycia, the top of which, on account of its wildness, was inhabited by lions, and the middle afforded fertile pastures for goats, whilst the marshy ground, along the foot of it, abounded with serpents. Bellerophon is said to have killed the *Chimæra*, because he first rendered this mountain inhabitable. The *Solyimi*, mentioned in ver. 184, were the inhabitants of Solyma, or Soly-mæ, a city of Lycia, and who were anciently called *Milyades*, and afterwards *Termili* and *Lycians*. It was among them that Sarpedon dwelt. Vid. Strabo. 14. Plin. V. 27 and 29. This was also an ancient name of *Jerusalem*. Juven. VI. 543.

he might cultivate it. And she bore three children for the warlike Bellerophon, Isandrus, Hippolochus, and Laodamia; —with Laodamia, indeed, counselling Jove lay, and she bore the godlike, brazen-helmeted Sarpedon. When now
 200 even he was hated by all the gods, he wandered alone through the Aleïan plain, consuming his own soul, and avoiding the footsteps of men. But Mars insatiable of war, slew his son Isandrus when fighting against the illustrious
 205 Solymi; and her the golden-reined Diana slew in her rage. But Hippolochus begat me, and of him I say that I am sprung, and he sent me to Troy, and gave me very many charges, that I should be ever the most brave, and superior to others *in valour*, nor to disgrace the race of my fathers,
 210 who were by far the most gallant in Ephyre, and in extensive Lycia. Of this family and blood I boast that I am.”

Thus he spake, and Diomede strenuous in the shout of war, rejoiced; he fixed his spear in the bounteous earth, whilst he addressed the shepherd of the people in courteous words:

215 “Then now, surely, thou art an old paternal guest of mine, for once the noble Æneus entertained in his halls the renowned Bellerophon, having retained him twenty days, and they gave each other handsome gifts of hospitality;—Æneus indeed gave a belt glittering with purple
 220 colour, and Bellerophon, a round double cup of gold, which, when departing hither, I left in my house. I do not recollect Tydeus, since he left me yet a little child, when the army of the Achæans perished at Thebes. Wherefore I am a friendly host to thee in the midst of Argos, and
 225 thou *to me* in Lycia, if ever I come to the nation of the

208. αὖν ἀπιστεῖν, κ. τ. λ. *Aurci versus, et alti animis juvenum infigendi!* Heyne. To the same effect, Virg. *Æn.* III. 342. *In antiquam virtutem animosque viriles Et pater Æneas et avunculus excitat Hector.*

Lycians ; let us then avoid to *attack* one another with our spears even in the crowd. There are many Trojans and renowned allies for me to kill, whomsoever a god may present, or I overtake with my feet ; and on the other hand, there are many Greeks for thee to slay, whomsoever thou art able. But let us exchange armour with each other, 230 that these may know that we boast to be paternal hosts."

Thus having spoken and leaped from their chariots, they seized each other's hands, and pledged their faith. Then Jove the son of Saturn, took away his judgment from Glaucus, who exchanged armour with Diomedes the son of 235 Tydeus, golden for brazen, and those worth a hundred oxen for those worth nine oxen.

But when Hector came to the Scæan gates and the beech-tree, the wives and daughters of the Trojans ran around him inquiring for children, brothers, friends and husbands ; but then he enjoined them all in order, to supplicate the 240 gods, for evils were impending over many *of them*.

But when he came to the beauteous palace of Priam, built with carved porticos, and in which there were fifty chambers of polished stone, built near to one another, where the sons of Priam reposed beside their lawful wives, 245 and over against them on the other side, within the court, were twelve covered chambers of polished marble for his daughters, built near to one another, where the sons-in-law of Priam reposed beside their chaste wives,—there his 250 gentle mother met him, going to Laodice, the fairest of

236. ἑκατομβοί' ἐννεαβοίων. This unequal exchange of armour passed into a proverb. Vid. Martial. Epigr. IX. *Tam stupidus nunquam nec tu, puto, Glaucē, fuisti, Χαλκευ donanti χρυσεα qui dederas.*

243. αἰθουσησι. *Porches* or *Porticos*, from αἶθω, *splendere facio*. Eustath. λιθινοὶ ὑπαίθροισι, στοαῖς αἰθουμέναις ἡλίου.

244. πεντηκοντ' ἐνεσαν θαλαμοί, κ. τ. λ. Hence Virg. *Æn.* II. 603. *Quinquaginta illi Thalami, spes tanta nepotum, Barbarico postes auro spoliisque superbi.*

her daughters in form, and she clung to his hand, called him by his name and addressed him :

“My son, why, having left the fierce battle, hast thou
 255 come *hither*? Surely now the detestable sons of the Greeks
 press hard upon thee, contending round the city, and thy
 mind hath impelled thee, coming hither, to lift up thy hands
 to Jove from the highest part of the city,—but await until
 I bring to thee the sweet wine, that thou mayst first pour
 260 a libation to father Jove and the other immortals, and then
 refresh thyself if thou shouldst drink, for wine greatly in-
 creases the strength of a man, weary, as thou art now weary,
 fighting for thy citizens.”

Her then, the mighty Hector, of the swift-moving helmet,
 answered: “Bring me not wine delicious to the soul,
 265 venerable mother, lest thou shouldst enervate me, and that
 I should forget my strength and fortitude. But I am
 struck with reverential awe to pour the sparkling wine to
 Jove with hands unwashed, nor is it in any way *lawful* for
 me thus stained with blood and gore, to make vows to the
 cloud-collecting son of Saturn. But do thou, having as-
 270 sembled the matrons, go with incense to the temple of the
 plundering Minerva, and place at the knees of the fair-
 haired Minerva, that robe which is largest and most elegant
 in thy hall, and is by far the most valuable to thee, and vow
 that thou wilt sacrifice, in the temple, twelve heifers of one
 275 year old, and that have not endured the yoke, if she should

261. *κεκμηῶτι*. *Poetice* pro *κεκμηῶτι*, *Ionice* pro *κεκμηκοτι*, from *καμνω*, *laboro*. In allusion to this verse, Horace says: *Laudibus arguitur vini vinosus Homerus*. Compare *Odyss.* ξ. 463.

275. *ἡνις*. *Of one year old*, accus. plur. contracted for *ἡνιας*, in the same manner as *βονς* is contracted for *βοας*. It is declined *ἡνις*, *ἰδος* et *ιως*. And compound of *εἷς unus*, and *ενος annus*, with the Ionic breathing.

Ibid. *ἡκεστας*. Schol. *ακεντητους*, *αδαμαστους*. *Poetice* for *ακεστους*, from *κεντεω*, *stimulo*. Young heifers must be offered to Minerva, because she always continues a virgin in the bloom of

pity the city, the wives and the infant children of the Trojans,—if she should drive away, from sacred Ilium, the son of Tydeus, the ferocious warrior, the valiant contriver of the rout. But go thou to the temple of the plundering Minerva, whilst I approach Paris, that I may call him, if he should choose to hear me speaking. Would that the earth may gape for him, for the Olympic *Jove* hath nourished him a great destruction to the Trojans, the magnanimous Priam and the sons of Priam! Could I but behold him descending into Hades, I might indeed imagine that my soul would forget its cheerless misery!”

Thus he spake, and she, having departed to her house, gave orders to her maids, and these assembled the aged matrons throughout the city; but she descended herself into the fragrant chamber, where were her robes of various embroidery, the work of Sidonian women, whom the god-like Alexander himself brought from Sidon, sailing over the wide sea, the same way, by which he led Helen, sprung from a noble father. Lifting up one of these, which was the largest and the most beautiful with divers colours, Hecuba carried it as a gift to Minerva, and it shone like a star, and had lain lowest of the others. But she advanced, and many matrons quickly followed in procession:

youth; and the epithet *ηκεσται*, *ungoaded*, is applied to them with the same analogy as the epithet *απρωτων*, *unconquered*, is applied to the goddess herself.

291. *Σιδωνιθεν*. Dictys Cretensis, lib. 1. acquaints us, that Paris returned not directly to Troy after the rape of Helen, but fetched a compass, probably to avoid pursuit. He touched at Sidon, where he surprized the king of Phœnicia by night, and carried off many of his treasures and captives, among which probably were these Sidonian women. The author of the ancient poem of the *Cypriacs*, says, he sailed from Sparta to Troy in three days; from which passage Herodotus concludes that poem was not Homer's: II. 117. We find in the Scriptures, that Tyre and Sidon were famous for works in gold, embroidery, &c. and whatever regarded magnificence and luxury. *Pope*.

But when they came to the temple of Minerva, in the highest part of the city, the fair-cheeked Theano, daughter of Cisseus, and wife of horse-taming Antenor, opened the
 300 gates for them, for the Trojans had made her priestess of Minerva. Then, with a doleful wail, they all lifted up their hands to Minerva, and the fair-cheeked Theano, taking the robe, placed it on the knees of the fair-haired Minerva, and praying, she supplicated the daughter of the mighty Jove :

305 “ Venerable Minerva, guardian of *the city*, most noble of the goddesses, break now, I entreat thee, the spear of Diomede, and grant that he may fall himself prostrate before the Scæan gates, that we may immediately sacrifice in thy temple twelve oxen of one year old, that have not
 310 endured the yoke, if thou shouldst pity the city, the wives, and the infant children of the Trojans.”

Thus she spake, praying, but Pallas Minerva assented not. Thus these indeed prayed to the daughter of the mighty Jove, but Hector proceeded to the beauteous mansion of Alexander, which he had himself built with men, who
 315 were at that time the most skilful architects in fertile Troy, who made for him a chamber, a roof and a court, near *those* of Priam and Hector, in the highest part of the city. Thither Hector, beloved of Jove, entered, and he held in his hand

299. *Κισσηϊς*. According to Euripides, as well as Virgil, and the rest of the Latin poets, Hecuba was also the daughter of Cisseus, in which case, she was the sister of Theano. But however, according to Homer, π. 718, Hecuba was the daughter of Dymas. Vid. Porson on Hec. 3.

305. *πορνὶ Ἀθηναίη*. Virgil has given almost a literal translation of this prayer : *Armipotens belli præses, Tritonia virgo, Frange manu telum Phrygiæ prædonis, et ipsum Pronum sterne solo, portisque effunde sub altis*. Minerva was called the guardian-goddess of Troy on account of her statue, the Palladium, which fell down from heaven near the tent of Ilus, as that prince was building the citadel of Ilium. The safety of the city depended upon the preservation of this celebrated statue.

a spear of eleven cubits' length; before him shone the brazen point of the lance, and a golden ring went round it. 320 But him he found in his chamber furbishing his beauteous armour, his shield and his corslet, and handling his crooked bows; and the Argive Helen was sitting among her female domestics, and furnishing illustrious employments to her attendants; but him Hector, having seen him, reproved 325 with opprobrious words:

“Wretched man, thou hast not becomingly conceived that indignation in thy mind; the people perish, fighting round the city and the lofty wall; but on thy account do the shout and the battle blaze around this city, and thou wouldst reprove another, if thou didst any where see one 330 relaxing from the horrid fight;—but arise, lest the city may soon be consumed with hostile fire.”

But him, the godlike Alexander, in his turn, addressed: “Hector, since thou hast justly, and not unjustly rebuked me, wherefore will I speak to thee, and do thou pay attention and listen to me: I sat in my chamber, not so 335 much from anger or indignation towards the Trojans, but I wished to give way to my grief; but now my wife, persuading me with gentle words, has impelled me to war, and it appears to myself likewise that thus it would be better, for victory inclines to men by turns. But come, 340 now wait, till I put on my martial armour,—or depart, and I will follow, and I think I will overtake thee.”

Thus he spake, and Hector, of the swift-waving plume, answered him not, but Helen addressed him in placid words:

“Brother-in-law of me detestable, evil-planning bitch,

339. *νικη δ' επαμβεβηται ανδρας*. Virg. *Æn.* II. 367. *Quondam etiam victis redit in præcordia virtus, Victoresque cadunt.*—Livy: *Nunquam minus quam in bello eventus respondent; simul parta ac sperata decora unius horæ fortuna evertere potest.*

344. *κυρος κακομηχανου, οκρυοεσσης*. It was by no means an unusual thing in ancient times for ladies to call themselves
bitches,

345 would that on that day when my mother first bore me, a
 pernicious storm of wind had carried me off into a mountain
 or into the depth of the far-resounding sea, where the wave
 would have overwhelmed me, before these crimes were
 perpetrated;—but since the gods have thus determined
 350 these evils, then would that I had been the wife of a more
 valiant man, who would have felt the indignation and
 many insults of men! But the mind of this man is neither
 now firm, nor will be hereafter, wherefore I think that he
 will reap the fruit *of his folly*. But come, enter now, my
 355 brother-in-law, and seat thyself on this chair, since labour
 hath come chiefly upon thy mind, on account of me a bitch,
 and the injury of Alexander, to whom Jupiter has assigned
 an evil destiny, so that afterwards we may be subjects of
 song among future generations.”

Her then the mighty Hector of the swift-moving helmet,
 360 addressed: “Do not cause me to sit down, Helen, loving
 as thou art, for thou wilt not persuade me, for my soul is
 already incited, that I may aid the Trojans, who have a
 great longing for me being absent; but do thou urge on
 this man, and let him hasten himself, that he may overtake
 365 me yet within the city, for I will also go to my house, that
 I may behold my domestics, my beloved wife and my in-
 fant child,—since I know not whether I may evermore re-

bitches,—and that often in a sense of self approbation: thus in Æschylus, *Agam.* 616, Clytæmnestra speaks of herself: Γυναῖκα πιστην δ' ἐν ἑομοῖς εὐροὶ μόλων, Ὅταν περ οὖν ελεῖπε, δωμάτων κυνα Εσθλην ἐκεῖνῳ, πολεμῖαν τοῖς ἐνσφροσιν, &c. *Having returned, he shall find me his faithful wife in his palace, such as he left me,—a watchful bitch to guard his house for him, but hostile to his enemies, &c.* Again, in v. 1102. of the same Tragedy, Cassandra is compared to a *bitch* from her sagacity, and in v. 1237, Clytæmnestra is called a *bitch* in the same sense that Helen applies the term here to herself, μισητῆς κυνος. With the same analogy, men are also often called *dogs*: thus Æsch. *Agam.* 3. the sentinel that watched the return of Agamemnon compares himself to a *dog*, and in v. 905, Orestes is called *the dog of the folds*, τῶν σταθμῶν κυνα.

turn back to them, or the gods may subdue me under the hands of the Greeks."

Then having thus spoken, Hector, of the swift-waving plume departed, and immediately afterwards came to his mansion, commodious for habitation, nor did he find the white-armed Andromache in the halls, for she with her child, and her well-dressed maid, stood on the tower, weeping and lamenting. But Hector, when he did not find his blameless wife within, having advanced, stood at the threshold, and spoke to his domestics:

"Hoay, come, my maids, tell me the truth,—whither has the white-armed Andromache gone from the house? Has she departed to the mansions of the sisters of her husband, or the well-dressed wives of her brothers, or to the temple of Minerva, where the other fair-locked Trojan women supplicate the terrible goddess?"

Then the sedulous housekeeper addressed him in her turn: "Hector, since thou chargest us by all means to speak the truth, she has gone neither to the mansions of the sisters of her husband, nor of the well-dressed wives of her brothers, nor to the temple of Minerva, where the other fair-locked Trojan women supplicate the terrible goddess; but she hath ascended to the lofty tower of Ilium, because she heard that the Trojans were hard pressed, and that the power of the Greeks was great; she is gone indeed to the wall, hastening like one mad, and the nurse carries the child along with her."

Thus then spoke the female housekeeper, and Hector rushed out of the house the same way back, along the well-paved streets. When, passing through the great city, he came to the Scæan gates,—for this way he was about to

389. *τιθηνη*. The same as *τιθηνος*, a nurse, from *τιθος*, *mamma*.

390. *ταμνη*. Properly, a *dispensatrix*, from *τεμνω*, *scindo*.

sally out into the plain, then his rich-dowered wife came
 395 running to meet him, Andromache, the daughter of the
 magnanimous Eëtion,—the Eëtion, who dwelt at the woody
 Hypoplacus, in Hypoplacian Thebes, governing Cilician
 men; his daughter had been married to the brazen-armed
 Hector, who then met him, and along with her came an
 400 attendant, bearing in her bosom the tender child, that was
 likewise an infant, the beloved son of Hector, resembling a
 beauteous star. Him Hector called Scamandrius, but
 others, Astyanax, for Hector alone defended Ilium. Then
 looking at his child in silence, he smiled, but Andromache
 405 stood close to him weeping, and she clung to his hand,
 called him by his name, and addressed him:

“Gallant hero, thy own courage will destroy thee, nor
 dost thou pity thine infant child, nor me, miserable, who
 shall soon be thy widow, for soon the Greeks will slay thee,
 410 all making a simultaneous attack *upon thee*; and it would
 be better for me, deprived of thee, to enter beneath the
 earth, since, when thou shalt have died, there will be
 no longer other consolation, but sorrows; nor have I a
 father and venerable mother, for truly the noble Achilles
 slew my father, and devastated the well-inhabited city of
 415 the Cilicians, the lofty-gated Thebes;—he slew Eëtion,
 but spoiled him not, for he had a reverential dread of this
 in his mind; but he burnt him with his armour, and threw
 a mound of earth over him, and the nymphs, the Orestiades,
 the daughters of the ægis-bearing Jove, planted elms

400. *αταλαφρονα*. *Tender*; an epithet of one whose mind is set upon puerile things, or, properly, *one whose soul is not able to sustain severe and rigorous thoughts*, from *αταλος*, tender, and *φρην*, *mens*. *αταλος* is derived from *α νοι*, and *ταλαω*, *patior*.

418. *κατεκηγε συν εντεσι*. This was an act of great generosity. Æneas manifested the like favour towards Lausus; Virg. *Æn.* X. 827: *Arma, quibus lætatus, habe tua; teque parentum Mani-
 ci cinerī, si qua est ea cura, remitto.*

around it. The seven brothers, whom I had in our halls,— 420
 these all descended into Hades on the same day, for the
 noble swift-footed Achilles slew them all among their wry-
 footed oxen and white sheep. But with regard to my
 mother, who ruled in woody Hypoplacus, after he had led
 her thither with the other riches, he liberated her back 425
 again, receiving ransoms of infinite value,—but Diana, de-
 light in arrows, struck her in the halls of my father.
 But thou, O Hector, art to me a father, a venerable mother,
 and a brother, and thou art my blooming husband ;—there- 430
 fore come now, have compassion upon me, and remain
 here on the tower, that thou mayst not render thy child an
 orphan, and thy wife a widow ; station the army near the
 fig-tree, where the city is easiest of ascent, and the wall is
 scaleable ; for three times the most valiant advancing have 435
 assailed it in this quarter, those with the two Ajaxes, and
 the renowned Idomeneus, and those with the sons of Atreus,
 and the gallant son of Tydeus,—whether some one well-
 skilled in the counsels of the gods has advised them, or
 their own soul hath now incited and impelled them.”

Her then, the mighty Hector of the swift-waving plume 440
 addressed in return: “ Woman, all these things are
 objects of my care, but I vehemently fear the Trojan men,
 and the long-robed Trojan women, if, like a coward,
standing apart, I avoid the war, nor does my mind thus
 urge me, since I have learned to be always brave, and to 445
 fight among the foremost Trojans, acquiring great glory for
 my father and myself ; for this I well know in my mind and in
 my soul, the day will come, when sacred Ilium will perish,
 and Priam and the people of Priam skilled with the ashen
 spear ;—but in future, the grief for the Trojans will not be so 450

429. Ἑκτορ, ἀγαρ σὺ, κ. τ. λ. Hence Propert. Eleg. I. 23: *Tu mihi sola domus, tu, Cynthia, sola parentes, Omnia tu nostræ tempora lætitiæ*. Compare the address of Temessa, in Soph. Aj. 485.

much a care for me,—nor for Hecuba herself, nor for king Priam, nor for my brothers, who may perhaps, numerous and brave, fall in the dust, beneath hostile men,—as for thee, when some one of the brazen-coated Greeks shall
 455 lead thee away weeping, and deprive thee of the day of liberty, and when perhaps in Argos thou shalt weave the web for another, and carry water from the *fountain* of Messeïs or Hyperea, much against thy will,—but ruthless necessity will lie upon thee! And some one may some
 460 time say, looking at thee weeping, ‘this is the wife of Hector, who was the most gallant of the horse-taming Trojans in the fight, when they combated round Troy.’ Thus will some one say, and again there will be fresh sorrow to thee, from the desire of such an husband to dispel the day of slavery. But may the accumulated earth
 465 cover me, dead, before I hear of thy wailing or captivity!”

Thus having spoken, the illustrious Hector stretched forth his hands to his son, but the child, screaming, shrunk back into the bosom of his well-girded nurse, dreading the aspect of his beloved father, and fearing the brazen armour, and the horse-hair crest, perceiving it terribly waving from
 470 the summit of the helmet; and his beloved father and venerable mother gently smiled. Then the illustrious Hector immediately took off the helmet from his head, and laid it glittering on the ground, and when he had kissed his dear child, and softly soothed him with his hands, he spoke,
 475 praying to Jove and the other gods:

“Jupiter, and ye other gods, grant that this, my son,

456. και κεν, εν Αργει, κ. τ. λ. The particle κεν has no particular meaning by itself, but when used in a sentence it always weakens the force of the sense, and nearly answers to the English words *perhaps*, *perchance*, *peradventure*, *possibly*, &c. It has the same signification as the particle αν, in prose. Vid. α. 32. 64. 137. 175. 324, *et passim*.

476. Ζευ, αλλοι τε θεοι, κ. τ. λ. Soph. Aj. 550. Ω παῖ, γενοιο πατρος

may become distinguished among the Trojans, as I am, thus gallant in might, and that he may bravely rule over Ilium, so that some one may in future say of him returning from war, ‘Truly he is far mightier than his father!’ and 480 having slain his enemy, may he carry off the bloody spoils, that his mother may be gladdened in her soul.”

Having thus spoken, he placed his child in the arms of his beloved wife, and smiling in tears, she received him into her fragrant bosom, and her husband observing it pitied her, and he gently soothed her with his hand, called her by her name, and addressed her: 485

“My beloved, be not immoderately afflicted in thy mind for me, for no man, against the will of fate can send me before my time to Hades; but I imagine that no man, neither the coward nor the brave, can escape death, after he has first been born. But going to the house, attend to thy 490 employments, the web and the distaff, and command the maids to perform their work, whilst war shall be the care of all men that are born in Troy, and especially of me.”

Then having thus spoken, the illustrious Hector took up the helmet, plumed with horse-hair, and his beloved 495 wife went home, repeatedly looking back and pouring out the sparkling tears, and immediately afterwards she came to the commodious mansion of Hector, slayer of men, and found her numerous handmaids within, and excited lamentation among them all. These indeed bewailed Hector in 500

πατρος ευτυχέστερος, Τα δ' ἀλλ' ὅμοιος· καὶ γενοῖ αὐτοῦ κακός. Virg. Æn. XII. 435. *Disce, puer, virtutem ex me, verumque laborem, Fortunam ex aliis.*

480. ἀνιόντα. Is referred to αὐτὸν understood in the preceding verse, and governed of εἴησι.

488. Compare Horat. Od. l. 4. 13. *Pallida mors æquopulsat pede pauperum tabernas Regumque turres.* To the same effect is the oracular response of Apollo, quoted by Eustathius, from Ælian: Μοῖραν μὲν θνητοῖσιν ὑμνησαν ἑξάλεασθαι, Ἦν ἐπιγινόμενοισι πατὴρ Ζεὺς ἐγγυαλίζε.

his house, being yet alive,—for they did not think that he would ever more return from war, having escaped the might and hands of the Greeks.

Nor did Paris loiter in his lofty mansion, but he, when
 505 he had put on his beauteous armour, variegated with brass, hastened then through the city, relying on his swift feet. As when some stabled horse, fed on barley at his stall, having burst the band, runs over the plain, beating the earth with his feet, and exulting, being accustomed to bathe himself in the fair-flowing river,—he bears his head
 510 aloft, whilst his mane wavingly floats around his shoulders, and trusting to his beauty, his limbs easily bear him to the haunts and pastures of the mares;—so Paris, son of Priam, glittering with his armour like the sun, proceeded from the citadel of Pergamus, exulting, and his swift feet bore
 515 him along, and immediately after, he found his noble brother Hector, when he was about to depart from the place where he had been conversing with his wife.

Him first, Alexander of godlike form addressed: My revered brother, delaying of a truth, I detain thee long, hurrying *as thou art*, nor have I come with speed as thou didst command.”

520 But him, Hector of the swift-waving crest, answering,

506. ὥς δ' ὅτε τις, κ. τ. λ. Virg. *Æn.* XI. 492. *Qualis, ubi abruptis fugit præsepia vinculis, Tandem liber equus, campoque potitus aperto; Aut ille in pastus armentaue tendit equarum; Aut assuetus aquæ perfundi flumine noto, Emicat, arrectisque fremit cervicibus alte, Luxurians, luduntque jubæ per colla, per armoz.* Mr. Trollope quotes a somewhat similar passage from Shakspeare's *Henry IV.* Act. I. 1. 9. *Contention, like a horse, full of high feeding, madly broke loose, and bears down all before him.* ακοσσησας, from ακοστω, to feed, is derived from ακοσση, a sort of bearded grain or barley. Eustath. ακοσσησαι. πολυκριθσαι, ακοσται γαρ αἱ κριθαι.

518. ηθεῖ, for ηθειε, from ηθειος, per *prosth.* pro. θεῖος, venerandus, colendus; vox junioris ad seniore. Schol. on χ. 229. σεπτικη φωνη προς πρεσβυτερον αεελφον.

addressed: “My gallant *brother*, no intelligent man will ever blame thy exploits in battle, since thou art valiant; but thou relaxest of thine own accord, nor art thou willing to fight; but my heart is grieved in my mind, when I hear reproaches concerning thee from the Trojans, who endure 525 great toil on account of thee. But let us sally forth, and we shall arrange these matters afterwards, if ever Jove will grant that, having driven the well-booted Greeks away from Troy, we consecrate the cup of freedom to the celestial everlasting gods!”

521. *εναισιμος*. *Intelligent*; derived from *εν*, and *αισα*, *fatum*. So that properly it means *one that thinks, speaks, or acts according to the decrees of fate*; hence it signifies *just, fitting, decent, becoming*. In β. 353, we have *εναισιμα σηματα*, which are generally rendered *propitious signs*, but properly signify *signs denoting the determination of fate*. In the *Odyss.* β. 159, we have *ορνιθας γνῶναι, και εναισιμα μυθησασθαι*, to understand the *augury of birds, and speak things agreeable to the designs of fate*; and in *Odyss.* β. 182, *ορνιθες ου παντες εναισιμοι*, *all birds portend not the omens of fate*. Compare ζ. 519, and ω. 40. 425, &c.

528. *κρητηρα στησασθαι ελευθερον*. This seems to have reference to an ancient custom of dedicating cups to the gods after some signal victory: *Schol. Anonym. et Hesych.* *ειωθασι τω Διῷ ὑπερ ελευθεριᾶς ἵσταναι κρητῆρα οἱ τοὺς πολεμικοὺς ἀπώσαμενοι*. These cups were called by the Greeks, *γραμματικα εκπωματα*, and by the Latins, *literata pocula*, because the name of the deity to whom they were consecrated was engraven upon them in golden characters. Athenæus, *Lib. xi. cap. 30.* quotes from the old poet Alexis a description of a very ancient cup with the eleven letters ΔΙΟΣ ΣΩΤΗΡΟΣ, inscribed in a circle round it; he mentions another also with the inscription ΔΙΟΝΥΣΟ, where the genitive termination is *ο* instead of *ου*; and, moreover, he relates that he saw at Capua in Campania, a silver cup dedicated to Diana, which had been made after the form of Nestor's cup described by Homer, *Iliad* λ. 631. —636. The inhabitants asserted that it was the identical cup of Nestor, and the verses of Homer were engraven upon it in gold. Vid. *Athen. lib. xi. cap. 76. seqq.* where a Physiological exposition of the *Nestoris* is given, and also Casaubon's *Annotations*. Vid. etiam *Athen. lib. xv. cap. 47. de poculo Boni Dei, Jovis Servatoris, et Sanitatis*. The phrase *κρητῆρα στησασθαι* is the origin of the Latin phrase *crateras statuere* used by Virgil *Æn.* 1. 724. and signifies that the cups were placed upon a fulcrum

which was called ὑποκρητηριον, or ὑποκρητιδιον, Athen. lib. v. cap. 13. Madame Dacier observes that the expression κρητηρ ελευθερος, resembles those of the Hebrews, *the cup of Salvation, the cup of Sorrow, the cup of Benediction, &c.* “From the ancient custom (Iliad δ. 361.) of the master of the feasts appointing to each guest his *cup*, i.e. his kind and measure of liquor, *kos* is used for that *portion of happiness, or misery*, which God sends upon men in this Life. In Ps. lxxv. 9; Isa. li. 17. 22; Jer. xxv. 15. 17. 28; Ezek. xxiii. 31. 32. 33; there seems to be an allusion to *the cup of malediction*, as the Jews called that *mixed cup of wine and frankincense*, which was given to condemned criminals before their execution in order to take away their senses.” *Parkh. Heb. Lex. in voce kos, poculum.* To the same effect also, Bythner, *Lyra Prophetica*, on Ps. x. 5. A similar reference is made in the following verses :

*Pe ba'i fud o'r alltudion,
Gynnau aur a gai'n i Ion;
Pe ba'i cil o'u heppil hwy,
Gwïw ran a ro'i Goronwy!*

Goronwy 'r Drindod.

EXAMINATION QUESTIONS.

ILIAD I. II.

TRINITY COLLEGE, 1827.

- I. A. 37. ——— ος Χρυσην ἀμφιβέβηκας
Κίλλαν τε ζαθεην, Τενέδοιο τε ἱφι ἀνασσεις, Σμινθευ—

1. Explain the situation of these places with respect to Troy.
2. Explain the name Σμινθευς—also Ἐκαεργος.
3. What particulars does Homer relate of the way in which Chryseis and Briseis fell into the hands of the Greeks? From what towns were they?

- II. A. 247. Ἀτρεΐδης δ' ἐτερωθεν ἐμηνιε—B. 769. Ὀφρ' Ἀχι-
λευς μένιεν—

B. 149. ἐπὶ τ' ἡμνυε ἀσταχυσσιν—373. τῷ κε ταχ'
ἡμνυσει πόλις—

A. 100. τότε κεν μιν ἱλασσαμένοι πεπιθόμεν. 386. κελο-
μην θεὸν ἱλασκεσθαι.

1. Give some explanation of these variations in quantity.
2. Explain how the syllables which are marked in the lines below are made long:

A. 193. εὼς ο ταυθ' ὠρμαινε κατὰ φρενα καὶ κατὰ θυμόν.

416. οὐτὶ μαλα δὴν. 515. ἐπεὶ οὐ τοι ἐπὶ ἔεος—

342. ἦ γὰρ οὐγ' ὀλοῇσι φρεσὶ θυεῖ.

B. 113. Ἰλῖον ἐκπερσαντ' εὐτειχεὸν ἀπονεεσθαι.

3. Explain the metre of the following lines:

B. 651. Μηριονης τ' αταλαντος Ἐνναλιω ἀνδρειφοντη.

731. Των αὐθ' ἡγεισθην Ἀσκληπιον δυο παιδε.

4. In each of the following cases state whether you approve or disapprove of the addition of the final *ν*, and give your reasons.

A. 2. ———αλγε' εθηκεν Πολλας δ' ———

333. Αὐταρ ο εγνω ησιν ἐνι φρεσι, φωνησεν τε.

B. 671. Νιρευς αὖ Συμηθεν ἀγεν τρεις νηας εισας.

786. Τρωσιν δ' ἀγγελος ἦλθε——

III. Explain the following expressions in the description of a sacrifice: *ουλοχυτας ἀνελοντο, ουλοχυτας προβαλοντο, αὖ ἐρυσαν, ωμοθετησαν*. What were the *πεμπωβολα*, and for what were they used?

IV. A. 423. Ζευς γὰρ ἐπ' Ὠκεανον μετ' ἀμνμονας Αἰθιοπης
Χθιζος ἐβη κατὰ δαίτα——

1. In what senses is the word Ὠκεανος used in Homer?

2. What appears to have been his idea of the Æthiopians, and the place of their habitation?

V. What is stated in the second book as to the number of men that each of the Greek ships carried? Of about how many ships and men did the whole armament consist? From what cause or by what influence were so large a number of chieftains from various parts brought to join in the expedition?

B. 505. οἱ θ' Ὑποθηβας εἶχον.

1. Where was this place, and why thus called?

2. Why is not the name of Thebes itself mentioned, among the cities of Bæotia, in the catalogue?
3. By what tribes was Bæotia at this time occupied, and what change in its inhabitants took place afterwards?

B. 535. Δοκρων, οι ναιουσι περην ιερης Ευβοιης.

4. What inference may be drawn from this line as to the country in which the Iliad was composed?
5. B. 559. Τυρυνθα τε τειχιωεσσαν. Explain the propriety of this epithet.
6. Give a short history of the town of Mycenæ.

B. 575. Λιγιαλον τ ανα παντα.

7. What part of Greece is here intended? By what tribes was it successively inhabited?
8. What was the country and parentage of Diomedes? How did he obtain the government of Argos?
9. In what sense could Agamemnon be said *Αργει παντι ανασσειν*? Quote instances of the application of the name *Αργος* in Homer.
10. What place is meant by *το Πελασγικον Αργος* (B. 681), and why is it so called?
11. B. 649. Κρητην εκατομπολιν. What account does Homer give elsewhere of Crete and its inhabitants?
12. B. 852. εξ Ένετων. Where is this tribe placed by Homer? What was their history afterwards?

B. 461. *Ἀσιῶ ἐν λειμῶνι—*.

13. Where was the place here mentioned?

14. Whence was the name of the continent Asia derived?

VI. 1. State in what district each of the following places was situated, and mention the circumstances for which any of them became afterwards celebrated:

Plataea, Ōopæ, Aulis, Coronea, Pytho, Daulis, Pylus, Helos, Tegea, Mantinea, Amyclæ, Eretria, Pheræ, Miletus, Mycale.

2. B. 714. *Εὐμηλος, τὸν ὑπ' Ἀδμητῷ τεκε δῖα γυναικῶν
Ἀλκηστίς, Πελίῳ θυγατρῶν εἶδος ἀρίστη.*

Mention the circumstances on account of which each of the persons named in these lines was more particularly celebrated.

B. 743. *ὅτε Φηρᾶς ἐτίσατο λαχνηέντας.*

3. What is the contest here alluded to? On what occasion and in what part of Greece did it take place?

4. Mention any circumstances in the Iliad, in which the descendants of one of the tribes engaged in this contest were distinguished.

VII. 1. Are the words *Ἕλληνες* and *Ἕλλας* of frequent use in the Iliad? In what senses are they used?

2. What are the general terms used by Homer for 'Greek' and 'Greece'? Explain the origin of any such terms that you recollect, and the reasons of their being adopted in this comprehensive sense.
 3. Is the distinction of Ionian, Dorian, and Æolian tribes mentioned by Homer? Give some account of the state and extent of each of these tribes at the time of the Trojan War.
- VIII. From the names and pedigrees of persons mentioned in the catalogue of Grecian leaders calculate how many generations had passed since each of the following events:
1. The Argonautic expedition;
 2. The War under the seven Chiefs against Thebes;
 3. The Contest between the Lapithæ and Centaurs;
 4. The Arrival of Pelops in Greece;
 5. The Hunt of the Calydonian Boar.
- IX. 1. Investigate from internal evidence and historical testimony, the date to which the composition of the Iliad is probably to be assigned.
2. Shew from the Iliad, especially from these two Books, what state and form of government Homer appears to describe as existing in Greece.
- X. 1. In how many dialects did Homer write? What is your idea of the language which he used, and of its subsequent history?

2. What is meant by the Digamma? Mention one or two words of common occurrence to which it has been prefixed, and quote instances.
- XI.
1. What is the earliest mention of writing in history, sacred and profane, and what date is it?
 2. What are the first prose writings in Greek of which we read, and how long after the age of Homer were they written?
 3. What different materials are mentioned as having been used for writing upon in Greece, in early times?
 4. What does Homer himself say about writing, and the instruments and materials for it in his time?
 5. Is it your opinion that his poems were originally written or not?
 6. If not, when were they probably first committed to writing?
 7. Mention any circumstances which shew that the poems of Homer were in general use and estimation through the various ages of Ancient History.



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